

WATER-CURE JOURNAL

A GUIDE TO HEALTH, DEVOTED TO

Physiology, Hydropathy, and the Laws of Life.

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CALENDAR FOR JUNE, 1862.

Moon's Phases.	BOSTON. Lat. 42° 21' N	NEW YORK. Lat. 40° 42' N	WASH'TON. Lat. 38° 53' N
First Quarter... 5	9 59 mo.	9 47 mo.	9 35 mo.
Full Moon... 12	1 33 mo.	1 21 mo.	1 9 mo.
Third Quarter... 18	10 28 ev.	10 16 ev.	10 4 ev.
New Moon... 27	2 10 mo.	1 53 mo.	1 46 mo.

Day of M.	Day of W.	BOSTON.	NEW YORK.	WASHINGTON.
		Sun rises. Sun sets. Moon sets.	Sun rises. Sun sets. Moon sets.	Sun rises. Sun sets. Moon sets.
1	W	4 25 7 29 10 31	4 31 7 24 10 23	4 36 7 18 10 24
2	M	4 24 7 30 11 3	4 30 7 25 10 59	4 36 7 19 10 56
3	Tu	4 24 7 30 11 30	4 30 7 25 11 28	4 35 7 19 11 27
4	W	4 23 7 31 11 55	4 29 7 26 11 55	4 35 7 20 11 54
5	Th	4 23 7 32 morn.	4 29 7 27 morn.	4 35 7 20 morn.
6	Fr	4 23 7 33 0 22	4 28 7 27 0 23	4 34 7 21 0 23
7	Sa	4 22 7 33 0 49	4 28 7 28 0 51	4 34 7 21 0 52
8	S	4 22 7 34 1 19	4 28 7 28 1 22	4 34 7 22 1 25
9	M	4 22 7 35 1 55	4 28 7 29 1 53	4 34 7 22 2 3
10	Tu	4 22 7 35 2 38	4 28 7 29 2 43	4 34 7 23 2 43
11	W	4 22 7 36 3 31	4 28 7 30 3 37	4 34 7 25 rises.
12	Th	4 22 7 37 rises.	4 28 7 30 rises.	4 34 7 25 rises.
13	Fr	4 22 7 37 9 7	4 28 7 31 9 2	4 34 7 26 9 40
14	Sa	4 22 7 38 9 47	4 28 7 31 9 43	4 34 7 27 10 15
15	S	4 22 7 38 10 20	4 28 7 32 10 18	4 33 7 27 10 46
16	M	4 22 7 38 10 48	4 28 7 32 10 47	4 33 7 28 11 14
17	Tu	4 22 7 39 11 14	4 28 7 33 11 14	4 33 7 28 11 40
18	W	4 22 7 39 11 39	4 28 7 33 11 40	4 33 7 28 morn.
19	Th	4 23 7 39 morn.	4 29 7 34 morn.	4 33 7 28 morn.
20	Fr	4 23 7 39 0 4	4 29 7 34 0 6	4 34 7 28 0 8
21	Sa	4 23 7 39 0 32	4 29 7 34 0 35	4 34 7 28 0 38
22	S	4 23 7 40 1 1	4 29 7 34 1 4	4 34 7 29 1 9
23	M	4 23 7 40 1 35	4 29 7 35 1 40	4 34 7 29 1 45
24	Tu	4 24 7 40 2 15	4 30 7 35 2 20	4 35 7 29 2 25
25	W	4 24 7 40 2 59	4 30 7 35 3 4	4 35 7 29 3 10
26	Th	4 24 7 40 3 49	4 30 7 35 3 55	4 35 7 29 4 0
27	Fr	4 25 7 40 sets.	4 30 7 35 sets.	4 35 7 29 sets.
28	Sa	4 25 7 40 8 33	4 31 7 35 8 29	4 36 7 29 8 24
29	S	4 25 7 40 9 6	4 31 7 35 9 8	4 36 7 29 9 0
30	M	4 25 7 40 9 35	4 31 7 35 9 32	4 36 7 29 9 30

General Articles.

HERE Contributors present their own Opinions, and are alone responsible for them. We do not indorse all we print, but desire our readers to "PROVE ALL THINGS," and "HOLD FAST THE GOOD."

SICK-HEADACHE.

BY JAMES C. JACKSON, M.D.

THE number of persons in the United States who are subject to periodical sick-headache is much larger than is generally supposed. The majority, however, of those who have it, are females, and of those the larger portion are married women.

It has fallen in my way to have suggested to a great many, means for overcoming the difficulty which, upon trial, have proved entirely successful. I have found that in almost all instances the derangement was reactionary in its nature, resulting from over-taxation of the organic and cerebro-nervous systems. Generally speaking, the morbid exhibition depends upon reactionary conditions of the organic nervous system, the digestive organs having been outraged by dietetic indulgences.

Of all the substances taken into the stomach, and passing into the circulation, the effects of which are productive of the peculiar manifestation known as Sick-headache, I am not aware of any so marked as that of the tea-plant. In being applied to for advice and counsel, by persons suffering from sick headache, I now do not recollect of having a larger proportion than one in eight who were troubled with it, who did not drink, in some form, infusions of tea. Occasionally I have found persons who did not drink tea to have sick-headache, arising from too severe intellectual exercise. Occasionally, also, I have known persons who were in the habitual use of tobacco to be afflicted with sick-headache, these persons drinking no tea, but coffee instead. Such cases, however, were proportionally very small to the whole number of those whom I have known as suffering from this abnormal condition of the system, hence the treatment suggested to such persons has, in the latter years of my practice, been very straightforward and simple.

True, almost all persons who have sick-head-

ache live unhealthfully in other directions. Women, especially, wear unhealthful styles of dress, live too much in the house, are taxed too much by child bearing and nursing of children, work too hard and sleep too little. But bad as these all are, the additional derangements of their nervous systems, which drinking tea especially causes, are necessary in order to produce habitual or periodical sick headache. I have on record over fifteen hundred women, whom I have never seen, all of whom were tea drinkers, who have, through the advice of Dr. Austin, Dr. Hurd, and myself, been relieved from sick-headache by following out our suggestions, to abandon once and forever the use of this poisonous beverage, while at the same time they sought, in other directions, to enhance the normal conditions of their systems by general hygienic methods of living, and I feel at liberty to offer to the readers of the WATER-CURE JOURNAL the following formula, as likely to produce in cases of sick-headache, where the sufferers are tea-drinkers, such results as will be in the main gratifying to them in the way of relief:

I.—Cease to drink tea in any form.

II.—If addicted to its use, for the first month of abstinence to avoid hard labor, whether of body or brain.

III.—If the person be a female, to wear the American costume, and live largely in the open air.

IV.—To sleep abundantly, taking, if possible, a nap in the daytime.

V.—Avoid the use of all fresh meats and spices.

VI.—Bathe the body three times a week by general ablution in water of a mild temperature, being rubbed by an attendant after the bath, and lying down in bed, well covered up, for an hour or two thereafter.

VII.—Securing daily evacuations of the bowels, if possible, by the use of food of which a large proportion should be made of unbolted wheat meal; but if not successful by this process, to use as an assistant, injections of tepid water, taken at such time of day as, under the best and healthiest condition of the bowels, the person is habituated to seek relief.

VIII.—To be sure that during this transitional period from the use to the disuse of the tea-bev-

erage, the social relationships of the person shall be as pleasant as possible, and all the conditions of life as free from care and responsibility as may be.

In a month from the time the sufferer ceases to use this beverage, and has been in use of this plan of treatment, if she or he does not find evidences of positive improvement, I am willing to give further advice in the case, upon personal application by letter, without fee or reward. I am so sure that this plan or method of seeking relief will prove actually beneficial, that I take the liberty to state it thus frankly, because the basis of my faith has under my practice grown to be so broad as to justify me in relying upon it with the most entire satisfaction.

RAILROAD MUSINGS—No. 10. THE AMERICAN COSTUME.

BY H. H. HOPE.

I WAS traveling on the New York Central Railroad not long since, when, at a station where the cars stopped to wood and to water, a lady entered and took a seat. I was made aware of her entrance by exclamations on the part of a gentleman and lady who sat opposite me. Their surprise was so manifest, that it induced me to turn my head to see what it was that had so suddenly awakened in them curiosity or interest, and I beheld a woman, dressed in what, among Health Reformers, is known as the American Costume. Who she was I did not know, nor was it necessary, in order to perceive that she was a woman of talent, culture, and very neatly, though somewhat richly dressed. The seat which she took was so far removed from my own and that of the persons sitting opposite me, as to enable conversation in the first instance to be carried on between us, without necessarily informing her that her costume was the immediate cause of it.

The persons whose surprise had led me to turn my head for the purpose of seeing what had caused it, and thus informed me of the lady's presence, were traveling acquaintances made up for the occasion. Railroad traveling is quite monotonous at best, and persons whose social faculties are large, and who readily make acquaintances without much formality, if they are thrown together for a long distance of a journey, break over the ordinary exclusiveness, and seek at least to know so much of each other as will enable them to pass the time agreeably. In this way a lady and gentleman, who were sitting opposite me, and myself had entered upon an acquaintance for the time, and had been discussing many points of interest relating to the country, its politics, its institutions, and general welfare. The appearance of a woman dressed so out of fashion, yet with such evident taste and comfort, furnished a new topic, and we immediately commenced conversation upon it, as if we were soldiers rushing into the thickest of a fight.

As is always my habit, so I followed it on this occasion, permitting myself to be introduced to the conversation, rather than taking the lead. The lady sitting opposite me, therefore, began by saying—

"Well, now, I wonder who she is!"

Her husband (for it was her husband sitting by her side) replied, "I should like to know—I wish we could find out. If there was any way of making her acquaintance I should like it very much—she looks like an intelligent woman."

"Well, I do not know," said his wife, "whether I should care to make her acquaintance or not. I should like to know who she is"—and then turning to me, said, "What do you think of this new style of dress that women are gradually coming to wear?"

"I think very much of it," I said.

"Do you?" she rejoined.

"Yes, I do; I think it very much superior to the present style of dress worn by your sex, in two respects—in its appearance, being much more conformable to true taste, and, therefore, more beautiful; and being very much more useful, and, therefore, more available and healthful."

"Do you think it good-looking?" her husband inquired.

"Most certainly I do. It may appear lacking in the elements of fitness, after our ideas of what is fit for a woman to wear; but then it should be remembered that the common ideas of fitness, in respect to woman's dress, are exceedingly conventional, and therefore quite likely to be in opposition to the principle of intrinsic fitness, or what may be in other words denominated the law of Taste. The fact is, in matters pertaining both to beauty, or what we commonly call good taste, and to health, or what may be denominated the laws of life, Society does not regard woman as a Human being, amenable in all general respects to those principles or rules of action that are recognized as applicable to Humanity. Civilization, under the softening influence of the Gospel, has done somewhat to relieve us from barbaric notions in regard to her, but essentially we are savage, as all people must be who insist on conferring privileges to woman, instead of acknowledging her rights. Woman, in this country, has yet to be lifted up into a sphere where, by common consent, she shall live by virtue of her intrinsic right to liberty, as the great consequent of her right to life. At present, she is *permitted* to live. Whatever in the way of institutions or arrangements are available to her, presents itself in the way of *privilege*, and she holds it by sufferance. Necessarily, the effect is to qualify our notions in respect to everything that belongs to her, making it conform to our original ideas of her, and of the sphere she ought to occupy.

"In the department of taste, or whatever has to do with ornamenting her person or cultivating her higher faculties, of course we can rise no higher than our original principles. These being of an inferior order, necessarily make our ideas in regard to her quite artificial, very limited, and their practical application decidedly conventional; so that in the matter of dress, what is fit for her to wear, or—to use other language—in what way she may so dress, as in our judgment to show good taste, is regulated entirely and exclusively by our first principle in regard to who she is, and what she is, and the sphere which, in our opinion, she may appropriately fill.

"Good taste in respect to Woman's dress, in a

given instance, is to be decided by the views which the observer cherishes in respect to the rights and privileges of the *w* area. In this matter I think I must be right because, were it otherwise, that is, were there no difference in any one's mind in respect to the conditions of actual life which the sexes are at liberty to assume, there certainly would not need to be any marked difference in the public representations or illustrations which they would be called upon to make of their conditions. For instance, if you did not feel that the sphere Nature designed you to fill was *essentially* different from that which she designs your wife to fill, there is no such difference in your structures as to demand essential and radical separation in the *style* of the clothing you wear.

"Assuming that your view is right, that men and women are naturally related to life and its activities from different stand-points, and that the working up of these activities involves them in the performance of duties essentially unlike, the distinction that has grown up everywhere, to be acknowledged as a fit one in their styles of dress, has its basis of such recognition in the primary fact of their unlikeness. Dress, therefore, aside from its necessities, or utilities, or the fancies of the wearer, as far as a difference in style is concerned, becomes a *badge of sex*. Your dress as you do primarily to let everybody know that you are a human being of the *male* gender, commonly denominated a man. Your wife dresses as she does, for the purpose of letting everybody know that she is a human being of the *female* gender, commonly denominated a woman. After having settled this point, as a matter absolutely obligatory upon yourselves respectively, you then take into account the minor considerations of style, and herein you consult, according to your own abilities, your individual taste, or you follow fashion, which is the collective public taste of the people among whom you live. This is the real reason why men and women dress so unlike each other. To come back, then, to the original point of inquiry made by you and your wife as to why I think this lady has dressed in good taste, and why I think her style of dress is more appropriate than that usually worn by persons of her sex—

"First, all she needs to do in order to conform to the true idea which Society cherishes in respect to dress for herself and her sex, is that she should make such distinctions in it as shall, everywhere she goes, permit everybody without any particular difficulty to come to the conclusion that she is a woman. In this respect the American Costume is beyond criticism. It is decidedly unlike any style of dress worn by men. For instance, the hat she has upon her head is not worn anywhere by men. You see she has a bracelet on her wrist; men do not wear bracelets. She has a large breastpin put upon her neck; men never wear breastpins as large as hers, nor do they put them in the same place. The collar which she has is entirely unlike that which men wear, and her hair is worn differently from the style in which men wear theirs. Now these, each in itself, are little things, but positively significant, and together are unmistakable proofs that she is a woman. At least they are as much so as the common style of dress furnishes, for if it is to be said that, dressed in this

costume, she may be a man in disguise, such an argument goes with equal force against the long dress, for it is quite easy to conceive that a man could put on the long skirts, and therefore, in disguise, could pass for a woman. She then fulfills what, as a woman, Society has a right to demand of her, which is to dress herself so that she shall be known to be a woman. Having done this, her individual liberty or personal independence comes into use absolutely. She may consult her own comfort, her own wishes, her own taste, her health, her business, and society has nothing to do with her on the subject. It would be as impertinent in interfering in this respect, as it would be were it to say how many times she should chew a morsel of food, when eating before swallowing it.

"Undoubtedly, this lady has taken it upon herself to think this matter all over, and has acted with exceedingly good sense in deciding it; for while changing her style of garmenture so as that it is very unlike that which other ladies wear, she has not forgotten that the social obligation rests upon her to be so dressed as readily to be recognized as a woman. Neither you nor I know the motives that prompted her to put on this costume; but suppose we enter into that field, and see what reasons, abstractly considered, there are which may have operated upon her to induce her to change her style of dress.

"Let me say, then, that to me a good reason for her wearing it, and why every woman should wear it, is, that, bearing in mind the obligation that rests upon all women everywhere to be known as women, it becomes a duty for them thereafter to be as much like men as possible. I believe in that social philosophy which prompts the sexes, and enjoins upon them the duty to grow toward each other, because, while there are between them great points of unlikeness, the things wherein they disagree are as nothing compared to the things wherein they agree. Hence they should act toward each other respectively from the points of their agreement, or in view of things which they hold in common, rather than from their points of unlikeness, or from things which each holds exclusively.

"Just to the extent that sexuality having its sphere of operations, and imposing duties, becomes active in the development of character, it tends to separate men and women. Do you get my meaning? I intend to say that when a human being, of the feminine gender, sets about the developing of her character from the point of sex, to the degree that she operates from that view must she necessarily elaborate force or power in a direction opposite to that which a human being of the male gender would do were he to set about to develop character in view of his sex. You see the point? If you do, consider for a moment to what extent the human nature of a woman is trained, regulated, shaped, educated, and characterized in view of her sexuality. Society in its blindness and want of thought has permitted itself to express the opinion that this should be the fact in all directions, that woman should never regard herself simply as human, but always and everywhere as a human being of the feminine gender; that she never should forget on any occasion, nor

for any purpose, that she is a woman. I am frank to say to you that I regard this view as exceedingly unjust to her, practically degrading her, laying the foundation of effeminacy in all that pertains to her character, and of course to the position she occupies.

"Do you ask me wherein I would qualify this view in respect to her? I answer exactly at that point where society permits it to be qualified in regard to persons of my own sex. Take you and your wife sitting side by side. From one year's end to another, your wife—and in this she represents the entire womanhood of the nation—never forgets, no matter where she is, nor what she is about, that she is a woman. If she does forget it, and so openly and palpably as to draw public attention to the fact, society criticises her, not unlikely you criticise her, and most certainly she criticises and reproaches herself.

"But how is it with you, sir? I might say with almost entire certainty, that yours is the opposite relation. Instead of remembering, on all occasions, and everywhere, that you are a human being of the male gender, you, for the greater part of the time, simply remember that you are a human being, and your sexuality is never thought of. Why, then, should your and her relative positions to inherent or nobler forces, which, when developed, establish character, be so different? I would have woman in the sphere which she fills forget her sexuality just as much as I would have man forget it, neither remembering it, except for set purposes; acting in view of it only on special occasions; answering all its needs, and appropriately responding to the obligations it imposes and the duties which grow out of it, and then forgetting it."

Here I paused to take breath and make observations. I need not say to the readers of the WATER-CURE JOURNAL that by this time every man and woman in the car, including the lady in the American Costume, were interested in this discussion, for as I warmed up to the advocacy of the views I held, naturally my voice took a little more elevated tone, and attention was directed to what I was saying. Gradually one person left his seat, and then another, till I found myself, without any intention of being so, lifted up into the condition of a public preacher, as I had so many times before, with an audience very attentive.

I do not know when I have seen a greater change come over the face of a person than passed over the face of the lady with whose husband, and with whom I had been conversing. When the lady wearing the American Costume came into the cars, and the man and his wife saw her, the contempt upon the wife's face was so visible, that it was one of the chief reasons prompting me to look round and see what it was that had so suddenly awakened in her such an expression. But when I ceased for a moment the presentation of my views, she had followed me so intently, and had so ingenuously received what I said, that her face was luminous, and she looked just as though if she could only have gotten through the crowd, of her own accord she would have gone and spoken to the lady in the American Costume. This encouraged me very much.

The husband looked grave, as we all do when,

for the first time, new ideas are presented to us and new thoughts are being born in us.

While I was reflecting to see what point I next should make, my gentleman-traveling friend spoke, saying: "This subject has much more depth to it than I have been accustomed to give it."

"Oh, yes!" I replied, "Truth always lies deep, and crops out to the surface in such small portions as to give us only a very imperfect view of the immensity of her nature and the comprehensiveness of the relations she sustains."

"Well, sir," said he, "you have set me and, I doubt not, my good wife at thought, and I presume others; may I ask you to proceed, for I can see already that there are many additional points in which this matter may be presented that must have a bearing on woman, and the proper expansion of her nature, and the growth of her character."

I then resumed; but a further narrative of the conversation must be left till the next number of the JOURNAL.

SALT AND ITS OFFICES.

We noticed in a weekly paper, not long since, an article under the above heading. The writer of the piece referred to, to prove his position, quotes Professor Johnston, who says "that certain animals eat salt, therefore it is for their health that they should have it"—"that it is found in large quantities in the blood, therefore it should be eaten"—"that man could not live without it," etc. Because certain animals eat salt with apparent relish, is no certain criterion from which to judge of its utility. We have known cattle to eat lime, ashes, blue clay, old bones, scraps of leather, decaying wood, etc.; but this does not prove, to our mind, that these articles are useful to them. It rather indicates that their instincts and appetites have become perverted. Their appetites may be perverted as well as man's. How often do we see it in the latter! not one in a hundred has a normal or natural appetite. We see people using tea, coffee, spices, vinegar, tobacco, beer, cider, rum, etc. This does not prove that they are useful. It proves the physical depravity and perversion of their nature. Professor Johnston says, "from time immemorial it has been known that without salt, man would miserably perish."

We believe there is nothing to sustain this assertion, either in facts or science. We have no evidence of our first parents using it, or that it was used by any of the antediluvians. The North American Indians did not use it until the whites taught them to do so. In 1809 Wm. Bryant went with a hundred and twenty men, under the United States Government, beyond the Rocky Mountains, to conduct to their homes the Indian chiefs who were brought to the seat of Government by Lewis and Clark. They remained with the Indians two years, subsisting entirely, as the Indians did, upon esculent fruits and roots, such as the forests afforded, and the flesh of wild animals, with water, without salt or the admixture of any foreign substances. They soon learned to relish their food without it. Most of the men belonging to the company were, when they left the

United States, more or less disordered in their health and afflicted with chronic ailments. They were all restored to health, and became, like the Indians among whom they dwelt, remarkably robust and active. This does not look like dying a miserable death for the want of salt! Few, if any, of the purely flesh-eating portion of the human family ever use it in any manner, and most of the human family who subsist mostly on vegetable food, wholly abstain from it. It is a fact worthy of note, that those nations throughout the whole earth, other circumstances being equal, that eat their food in the plainest and most simple style, or, in other words, that use no salt or other seasonings, are the most robust and healthy people. As far as our own experience goes, it is in favor of rejecting salt. We have eaten our food for years without it, and believe that we have been greatly benefited by so doing. Our health is better; our gustatory enjoyments have been increased; our physical, intellectual, and moral powers have been strengthened and invigorated.

Neither is saltless food the cause of worms or corruption. Give people plain unstimulating food they never will be troubled in this way, providing their other habits are what they should be. On the other hand, salt produces these very effects. By its irritating and exhausting effects it destroys, to a certain extent, the tone and vigor of the intestinal canal, leaving it incapable of performing its functions properly.

The system becomes more or less clogged up with impurities; hence worms and corruption.

Again, he argues that because salt is found in the blood, it is necessary to eat it. This argument, if it proves anything, proves too much. Iron has been detected in the blood; does this prove that we should eat iron? Nearly every mineral substance in the universe has been found in the blood; but is this *prima facie* evidence of their utility in the system? Science shows conclusively that all animated beings draw their nutriment exclusively from the vegetable kingdom, that the vegetable kingdom draws its nutriment from the mineral, that no mineral substance, or inorganic matter, is ever converted into tissue; that everything that we take into the system that does not go to nourish it is *poison*, and can not be taken without an injury. These points are established laws of nature; which we would do well to heed. If there is a deficiency in any chemical element that goes to make up the sum total of our bodies, it must be supplied through its proper channel, or never supplied at all, that is, with proper food. We may analyze a potato, and ascertain its chemical properties, but all the chemists in the world can not make a potato nor anything that will be a substitute for it. There must be a vegetable arrangement of these elements, or they are wholly innutritious.

The facts in relation to the dietetic use of salt are these: 1st. Salt is wholly innutritious; it affords no nourishment to any substance or structure of the body. 2d. It is utterly indigestible; it is taken into the system as a mineral substance; it is absorbed, and goes the rounds of the general circulation, a mineral substance, and is expelled through the kidneys, skin, etc., an unassimilated mineral substance. 3d. Its acid qual-

ities are offensive to the vital sensibilities of the organs; it always causes vital reaction or resistance; this vital resistance constitutes the only stimulus ever produced by it; it always and inevitably tends to produce chronic debility and disease. The stomach, intestines, absorbents, veins, heart, arteries, and all the other organs of the body, are always irritated, debilitated, and exhausted by its presence. 4th. It never promotes digestion, nor any of the assimilating functions of the system; on the contrary, it always retards those functions, and is unfavorable to all the vital changes. It is a well ascertained fact in the science of physiology, that the dietetic use of salt is unfriendly to all the processes of assimilation, nutrition, and secretion. 5th. It always diminishes gustatory enjoyment, in proportion to the freedom with which it is used; it destroys the keen perception of the agreeable qualities of proper food, thereby diminishing the amount of gustatory enjoyments. 6th. It perverts the appetite; it creates a desire for other stimulants, spices of various kinds, tea, coffee, beer, cider, rum, etc.; it is thereby indirectly the cause of much of the suffering, misery, and wretchedness of mankind. D. H. MAXSON, M.D.

ALLIANCE, STARK CO., O.

RAMBLING REMINISCENCES—No. 10.

BY R. T. TRALL, M.D.

A TRIP TO CANADA.

We have many things of practical interest yet to write of patients, persons, doctors, and places, where we have visited and lectured; and we had intended to present them in the order of their occurrence. But as they will keep very well without salt or vinegar, and as we recently yielded to the importunities of some excellent friends of our cause to visit the dominions of Her Most Gracious Majesty, Victoria I., and as that was our first (but will not, probably, be our last) appearance on a foreign stage, we have concluded once more that the last shall be first.

A SUBMERGED RAILROAD.

We left New York at five P.M., Friday, April 18, on the H. R. R.R. express train, expecting to reach Toronto on Saturday evening or Sunday morning. At Albany we secured a berth in a sleeping car, never doubting, from the good reputation of the New York Central, and the great power of steam, that we should hear the roar of Niagara the next morning. Never before did we sleep so soundly on a rail; nor did we ever on any previous journey experience so little motion, commotion, agitation, and manipulation of any kind on board a rail-car by day or by night. We marveled what could be the explanation thereof. Several times, in a demi-dreamy reverie we detected ourselves in wondering by what new and most admirable invention the rattling and rumbling, the whizzing and the buzzing, the jerking and the jouncing, the thumping and the bumping, aforesaid so vividly suggestive of progressive slumber, had been annihilated. With broad daylight came the revelation of the mystery. *The train had stood still all night.* The melting snows had submerged the track along the

Valley of the Mohawk for forty or fifty miles. Roads and fields were converted into rivers and lakes *pro tem*; fences were standing one half, two thirds, and three fourths under water, and houses and barns, in many places, were transformed into something like little architectural islands in a boundless waste of waters. Early in the morning the flood began to subside, the track became visible, the whistle whistled, the steam steamed, the locomotive locomoted, and we followed, arriving at the Falls ten hours behind time.

SUSPENSION BRIDGE.

As we could not get beyond Hamilton until Monday, we suspended proceedings at Suspension Bridge over Sunday, taking the 6.30 A.M. Monday train for Toronto. Much as we had heard and read of the splendid bridge that spans the river some two miles below, and in full view of the great cataract, it much exceeded our expectations. At a little distance it seems a light, airy, symmetrical, and most beautiful structure; but as you approach and tread upon it, the idea of firmness and solidity dissipates in an instant all apprehensions of danger. A passing train of cars seems scarcely to jar or disturb its multitudinous parts more than it does the solid earth. Perhaps there is no place on the surface of the earth where the sublime in Nature and the magnificent in Art can be seen and contrasted to better advantage.

TORONTO.

This is the largest and most important town on the Canadian shore of Lake Ontario, and is the central business place for most of the Upper Canadian towns. The streets are wide and pleasant, but the surface is low and level, and the surroundings uninteresting. It contains 7,000 houses and a population of about 50,000. It has an unusual number of fine buildings, among which may be named the Masonic Hall, Crystal Palace, Mechanics' Institute, Trinity College, Normal School, University, St. James Cathedral, Cathedral of St. Michael, Upper Canada College, and St. Lawrence Hall.

THE MECHANICS' INSTITUTE.

This is one of the best arranged structures for the various purposes for which it is intended that we have ever seen. It stands on the corner of Church and Adelaide streets, a very quiet location, yet near the center of the city. The building cost about \$40,000. It contains a large music hall, with several very convenient ante-rooms; a lecture-theater, capable of seating comfortably 500 persons; a large reading-room; a library of 3,000 volumes, with various rooms for committees, apparatus, etc. We are indebted to Mr. George Longman, the librarian, for many acts of kindness and courtesy during our stay. We had the use of the lecture hall, for talking to the people evenings, and the ante-rooms for receiving calls and consulting with patients during the days. Indeed, we enjoyed the entire freedom of the building, and were made to feel perfectly at home.

LECTURES AND PATIENTS.

We gave six lectures in Toronto to ladies and gentlemen, one in the afternoon to ladies only, and on Sunday afternoon we preached the "Gospel of Health" to a very large audience. Our

audiences comprised, as they always do, the more thinking people of the place, and they listened patiently and apparently with deep interest to everything we had to offer. We have never known an American audience more interested in the discussion of medical problems. Some of the most distinguished citizens of the place, who attended our lectures all through, declared themselves fully converted to the new doctrines we advanced in relation to "Hygienic versus Drug Medication." None of the Professors of the Medical College in the place attended our lectures, a circumstance we, of course, very much regretted, but could not help! We regretted it especially, as we have understood that Toronto boasts one of the best appointed medical schools in the world. Two or three of the other physicians of the place honored us with their presence, and asked a few questions, but seemed to be exceedingly shy of anything like controversy.

We had quite as many patients as we could attend to during office hours; and several came from distant towns to get prescriptions. Several who had been our patients in New York called on us, and all gave a good account of themselves; and we made the acquaintance of a greater number of thorough and sterling friends of our system than we expected to find in that part of the world. We were very agreeably disappointed in finding so many who were possessors of the "Hydropathic Encyclopaedia," and subscribers to the WATER-CURE JOURNAL.

A CANADIAN CONVERSAZIONE.

On Thursday evening the lecture-room, as well as all of the halls and ante-rooms of the Mechanics' Institute, was engaged for a *conversazione*, and so, as we could not lecture, we availed ourselves of a complimentary ticket and attended the party, exhibition, or demonstration—it was all combined. The lecture-theater, on the first floor, was appropriated to refreshments, of which coffee and cakes were the leading items, and on which we gazed, but of which we did not partake. Music Hall, on the second floor, was arranged for a Microscopical Exhibition, a display of the Electrical Light, and a set of Geological Illustrations. Brief lectures were given on these subjects, by the Professors of the respective departments, and an address on Modern Gunnery by an officer of the royal artillery. The hall was filled with an audience of ladies and gentlemen, the majority of whom evinced, by a certain precision of dress and formality of manner, their intimate alliance with the "upper ten-*dom*" or aristocracy. But there was one feature of the performance which struck us as peculiar, remarkable, and altogether unaccountable. Very few of the persons present paid any attention to the speakers. They all spoke fluently, in a pleasant, animated, conversational style, but conversation was continually going on all over the hall, so that few persons could have understood what they were talking about, had they desired to. On two or three occasions the audience was requested "not to interrupt the speaker"—they had not once stopped interrupting him; but no more attention was paid to the request not to interrupt the speaker, than to the speaker's speechification itself. This proceeding seemed the more strange to us, because of the profound attention we always

received from a Canadian audience. Scarce a whisper disturbed the quiet of our audiences during all of our lectures.

AMERICAN AND ENGLISH WOMEN.

In lecturing to medical students we have often had occasion to allude to the better development and more vigorous organizations of English women as compared with American. A glance at the female portion of the audience at the *Conversazione*, and a look at the ladies when we lectured to them exclusively in Toronto and Oshawa, demonstrated very conclusively the correctness of our impressions. We have not seen so good a vital condition, in an audience of American females, taken as a whole, as we saw in both of the above places. This we impute mainly to the more active and outdoor habits of the English women, and to the better manner in which they are fed and clothed in childhood. They have rounder chests, more rosy cheeks, are less "caved in" about the lungs, and have less of the dyspeptic, jaundiced look. We could not help noticing and speaking of the many specimens of robust, blooming, healthy-looking girls and young women we saw in the streets of Toronto. Here is a lesson that American mothers may heed and profit by if they will.

OUR NEXT APPEARANCE ON THAT STAGE.

Before leaving Toronto we concluded arrangements to visit the place again in September, and to lecture in the Mechanics' Institute every evening during the Provincial Exhibition. This will enable us to bring our subjects before a greater or less number of persons from all of the most important towns of the Province, and thus do more to diffuse a knowledge of the principles of our system among the people of Canada, than we could accomplish by traveling among them in several weeks.

OSHAWA.

Having agreed to visit Oshawa—a pleasant and enterprising village thirty-five miles east of Toronto—where our cause has some warm friends of the *working* sort—if we ever came in its vicinity, we could not well decline on this occasion, although Dr. Jackson had given a course of lectures there a few days before. There is probably no place in Canada where so great a proportion of the people are theoretically and practically indoctrinated into the philosophy of Hygienic Medication, as in Oshawa. This is attributable to the exertions of a few individuals who have acted the part of pioneers and missionaries in circulating our books and journals, and in talking, writing, and lecturing to the people. And chief and foremost among these are Mr. William H. Orr, one of the publishers of the Oshawa *Vindicator*, and Dr. James Brent, who graduated at our school six years ago. In this place we gave four lectures to the people, and another to ladies exclusively, all of which were well attended, and prescribed for a number of patients.

THE M.D.'S. OF OSHAWA.

We have always found the doctors in small towns and little villages more ready to come out, ask questions, state objections, and essay argumentation than in larger places. Thus in Washington,

Boston, and Toronto we could only extract a few words from the mouths of medical men, and they came in the shape of unimportant and irrelevant questions. While in Wabash, Huntington, Indiana, in Middletown, Ohio, and in Oshawa, Canada, the medical men evinced much more boldness or much less discretion, as the case may be. After our first lecture, a medical man of the place asked one or two questions which were easily answered; and on the second evening three of the physicians of the place made their appearance, one of whom got into a controversy with us respecting the conversion of calomel into corrosive sublimate in the living system. We promised to give him the authorities to substantiate every charge we had made against the drug medical system, and to prove the truth of every word we had uttered, but the next evening he was among the missing, as were his *compeers*; nor did he show his professional face again at one of our lectures. Well,

He that fights and runs away,
May live to fight another day.

HYGIENIC MEDICATION.

EDITORS WATER-CURE JOURNAL—The great work of a reformer is to bring mind into a condition to comprehend the principles of Nature. Until this is accomplished, the inhabitants of this earth must grope their way through the mists of gross darkness and superstition.

That which has been learned amiss through misconception and mistutoring must be put aside for a clearer knowledge of Nature's divine laws, our condition, and relation held to things in this life. From a want of this, thousands are burdened with disease, dragging out their earthly existence through agonizing tortures, not being able to learn the causes thereof, and finally seeking their abode in higher spheres, without having received the first suggestion as to the great object of their creation.

The idea, "that some mysterious atonement" is the only means by which to save the body from suffering, or redeem the soul from error, is almost universal. That the body needs poisoning when diseased and sickened, few better understand. To the professional world the people are held in such a strong psychological relation, that they are ever willing to undergo any amount of suffering to satisfy professional aggrandizement and popular position.

If people were just and honest to themselves, a purely unbiased investigation of laws and relations would be the strongest desire, and in "our minister" and "our doctor" would not be placed dependence and security from sin and suffering; it would then be learned that the kingdom of heaven for them would only be found within themselves.

Faith without "knowledge" and "good works" is only deceptive. So we find it, particularly in the so-called "Popular Scientific Practice of Medicine," the world-wide extended faith in which is the gate-way through which thousands annually and prematurely enter their final abode. From want of knowledge, they have no faith in "practicing" how to live properly so as to avoid disease, or when sick how to aid Nature in her efforts toward a

recovery, without lending injury to insult, but against these have raised the cry of collusion and humbug.

An average of about one half of those suffering from diphtheria, putrid sore throat, typhoid fever, scarlet fever, and other diseases, die, and one half of the remainder suffer more or less from chronic ailments, when aided by the "Scientific Practice of Medicine," while of those aided by the Hygienic system, nineteen twentieths recover in about one half or two thirds of the time, entirely free from chronic ailments, with a fine rosy appearance, buoyant spirits, a rejuvenation throughout, conditions almost unknown in the old "Practice."

By way of report and testimony to the above remarks, I append the following communications, showing clearly the superiority of the Hygienic system over the "Popular Scientific Practice of Medicine."

"PLUMSTEAD, BUCKS COUNTY, PA., Feb. 17, 1862.

"We think it our duty to report to the public what our Water-Cure doctor has done for us. On the 18th of September, 1860, our son Alonzo, aged 12 years, got his back hurt, and laid for three months suffering very much indeed. He was drawn up with his knees nearly against his chin. We had three different medical doctors tending, who gave him a great deal of different kinds of strong medicines, and blistered and plastered and all these kind of things, and finally they got him so that he could get on the floor and creep, and after a while he could go about the house with putting his hands on his knees; he went that way for about a month, then he got to going with a cane, by taking the cane in both hands; then the doctors gave him up, saying they could do no more for him, that he would always be a cripple, that he would never be able to work; we talked to other medical doctors about him, and that was the encouragement they gave us—he would always be a cripple, he would never be able to work, and finally we give up to think it must be so until, some time in July, 1861, we met with Dr. Betts; he said he knew he could help him, and thought he could cure him; this thing was new to us, we had not much faith in it, thought it a humbug; but anxious to have him cured, we concluded to let him try, and that time he was laying and crying by the hour with pain, and could not rest at night, and had no appetite, and when he (the Doctor) commenced to operate on him, in less than one week he was free of pain, and could go to bed and sleep good all night, and we would have to wake him up to breakfast, and in three weeks he walked without a cane, and now he is as well and hearty and straight as ever he was. During his sickness, two large lumps came on him, one on his breast and one on his arm, between his wrist and elbow; they were nearly as large as a guinea hen's egg, and at times were very painful, and so sore that he could scarcely bear the weight of a finger upon them, so we called on our (humbug) doctor again, and now they are entirely cured, and the fun of it is, without any medicine. Now, this is no humbug, it is the truth, and nothing but the truth, and if you don't believe it, you can call here on Plumstead Hill, and see us, and we can tell you a great deal more.

"SMITH KEPLER,
"CASY ANN KEPLER."

I give the above as I received it; suffice for me to say, when I met with him (the boy), I considered him rapidly going down to the grave; his recovery was astonishing to all who knew him.

Treatment.—Morning, the hand-bath; chest-wrapper during the night and part of forenoon, during periods of pain in the region of the injured part; a wet compress; at four P.M. tepid

sitz bath 15 minutes, accompanied and followed by manipulations; evenings, before retiring, tepid foot-bath, followed by friction; electro-magnetism twice and three times each week; proper diet.

"INVERARY FARM, 2nd mo. 16th, 1862.

"GEORGE P. BETTS, M.D.—With great pleasure I resume my pen to return thanks for the restoration of my health through the Hygienic treatment. I had been afflicted for the past three years with liver-complaint, bronchitis, and nervous debility. I was in a very weak state of health, and was attended by the most eminent physicians, and took any amount of medicines, to say nothing of the different kinds of patent medicines, but all without a permanent relief, and last April I had a severe turn of erysipelas, which left me very weak indeed. I almost came to the conclusion my case was incurable, after spending considerable cash; yes, and I had made a mere drug-shop of myself. I was recommended to try the Water-Cure, the great humbug and last August I commenced, but without much faith, but was in a short time released of those distressing pains and awful sensations of the ordinary symptoms of that life-taking disease. I feel called upon to say that I am restored to my primitive health. I can now recommend it to all my friends, and to the numerous readers of the WATER-CURE JOURNAL.

"I remain thy friend, EVA."

Treatment.—Ten A.M., hand-bath; four P.M., tepid sitz bath, followed by friction by hands wet in cold water; chest-wrapper during nights and during periods of distress in region of liver; a tepid compress; evenings, tepid foot-bath, with cool compress to head; magnetism twice each week; proper diet.

Such are the results of Hygienic medication, and that after the beautiful "Practice of Medicine" had brought the individuals to mere human wrecks. Yours, GEORGE P. BETTS, M.D.

CARVERVILLE, BUCKS COUNTY, PA., April 8, 1862.

HOW CHRONIC DISEASES ARE PRODUCED.

BY SOLOMON FREASE, M.D.

It was said by Professor Chapman, of Philadelphia, to his class, that to give calomel to their patients, as was then the custom, by allopathic physicians, they could, in one tolerably successful season, have laid the foundation for the business of a lifetime; as they would ever after have as much as they could do to patch up the broken constitutions they would make during that season.

This may be thought a rather sweeping assertion; but if it is over-true as regards calomel itself, it is certainly no more than true as regards the drug system, as a whole, as practiced when this speech was made, or at the present time. That many a physician who has been free with the use of poisons and the lancet, during one year's practice, has laid the foundation for the work of a lifetime, in trying to repair the breaches made in the constitutions of his patients, no one can deny who has brought his observation to bear upon the subject. Many an allopathic doctor has won for himself a splendid reputation, by first damaging a human constitution, and then repairing, or endeavoring to repair, at short intervals, during the whole of his victim's lifetime, the work he had done. His first patient may have been sick with bilious fever, such as could be immediately relieved and perfectly restored in a few days by

the Water-Cure. The man of calomel, the lancet, etc., however, gets hold of him. He finds the skin hot and dry, the pulse full and rapid; and never having informed himself of the true hygienic mode of treating disease, thinks it necessary that blood should be drawn to moderate the heart's action. The lancet is applied, and a pint of blood, more or less, is taken from the system. The pulse is reduced for the time. The secretions being disordered, and a still greater depletion being thought desirable, it is necessary to leave several doses of calomel, to be taken at intervals, to be followed by castor oil, or salts, or senna, to work off the calomel. Such is the popular belief, which is inculcated by physicians themselves. These things being attended to, the doctor looks wise, picks up his saddle-bags, leaving directions how to give the medicines, as he calls his poisons, and departs, to call again in twenty-four hours. On his return he finds that the pulse he had reduced by bleeding would not stay reduced. Another bleeding must be resorted to; new doses of calomel, and senna being also left to work them off. This course is continued for several days, when the patient has become quite prostrate from the effects of the bleedings and purgings, so that he is near unto death. The doctor now changes his tactics. Having reduced him very low, he now finds it necessary to stimulate and tone him up again. Stimulants and tonics now take the place of the reducing agents. Brandy and quinine supply their places. And thus after a few weeks the patient, if he has been fortunate enough not to die, recovers sufficiently to walk about his room, and in four or six weeks is able to do some work. A case such as I have been considering, would, by the aid of a few wet-sheet packs and some additional water-treatment, with a judicious diet and other good hygienic conditions, have been as well as ever in a week, with comparatively little suffering. But the patient finally pretty well recovers his health, as he believes. To be sure, he does not feel as well as he did before his sickness. He occasionally has rheumatic pains now, and changes of the weather affect him more than they formerly did. He is conscious, too, that he has not the same buoyancy of spirit that he once had. But still he knows that he was sick—very sick at one time—so much so that his life was almost despaired of; but he did recover by skillful treatment, as he believes, not knowing that the doctor himself, by his treatment, had brought him into the dangerous condition he was at one time. He sounds the praise of his physician all through the neighborhood—tells that he was at the point of death, and how he was rescued. Others who are sick, having heard of the marvelous things done by our doctor, send for him in hot haste, and become the recipients of his skillful management. Most of them recover, as the human constitution has great powers of endurance, and will successfully resist the disease and the potions of the mediciner in most cases. All of them have their constitutions more or less shattered, and they need the doctor's assistance more and more frequently, till finally they die from the effects of the oft-repeated doses, the victims of chronic poisoning. How few the number who are free from chronic disease! How few would be the cases of chronic disease if the drug system were entirely abandoned! It is hardly possible that those of us who think we see most clearly the pernicious and destructive effects of drugging, fully realize the extent of the chronic disease, suffering, and premature death resulting from it.

GRANVILLE WATER CURE, GRANVILLE, OHIO.

THE PRAYING-CURE.

A LAWSUIT which has taken place lately, in Switzerland, has brought into public notice what has long been regarded with astonishment in private circles. It is well known that wondrous cures were effected some years ago, by Pastor Blumhard, merely by the efficacy of believing prayer. Now, in a village near the Lake of Zurich, in Switzerland, there have been, for many years, similar cures effected by similar means. A woman named Dorothea Trudel stands at the head of an establishment whither persons afflicted with bodily and mental diseases, which had been pronounced incurable by ordinary treatment, have flocked in great numbers, and been healed. It is no holy well, nor place of superstition, but a holy family, consisting of Dorothea Trudel, her sister, four nurses, and Mr. Samuel Zeller, son of the venerable Mr. Zeller, of Buegen, and brother-in-law of Bishop Gobat, of Jerusalem. All these assistants work night and day, attending to the patients without remuneration, merely out of love to God, and gratitude for having themselves been healed in the institution.

The history of the wonderful woman at the head of the institution, as it came out at the trial, is something as follows: Being born of poor parents, her education was very much neglected. At the age of twenty-two, the sudden death of a young female, with whom she had lived on intimate terms, made a deep impression on her mind, and was, under divine grace, the means of her conversion. The severity of the trial through which she at that time passed, undermined her constitution, and for many years she was confined to her bed. The long-continued trial of sickness developed the spiritual life in her soul, and brought her into close communion with God. She experienced many answers to her prayers, and when, on one occasion, five laborers in the house of a relative fell suddenly ill, the sickness being so obstinate that ordinary remedies were of no avail, her mind was much exercised with the peculiar case. She thought with herself that this was one of the cases which a believer might take to the risen and living Saviour for personal aid. She struggled long for strength, wrestling mightily with the Lord; and when her mind had obtained that access to the throne of grace which enabled her to believe her prayer would be heard, she came to the sick chamber, prayed over the patients, and laid her hands upon them in the name of the Lord. The sickness left them. It would seem that not only the bodily distemper was cured, but the minds were brought into a new relation with Christ. In the course of years she made many similar experiences, and by degrees made it the business of her life to visit the sick and pray over them. Extraordinary cures often followed, in many cases suddenly. Contrary to her wish, sick people were brought to her house, and she had soon a little hospital. The medical men of the neighborhood interfered to prevent her practicing the healing art without a license, and she was fined and ordered to desist.

She could not, however, desist when people came to her house and begged her to pray with them, and as she used no other remedy than prayer, it seemed hard to prohibit her. By means

of a legacy she was enabled to procure a larger house, and the numbers of distressed people, afflicted with every disease, who sought her aid, increased. Night and day she toiled, nursing the sick and praying with them, without remuneration. The poor she fed gratuitously; from the rich she took a small sum to pay for their board.

Two sudden deaths took place last year of parents who had been residing at her house, and an investigation was instituted. On the instigation of the medical board, she was ordered to close the house within a certain time. She protested in vain that she used no medicines, that she was a simple woman who knew nothing about diseases, but only knew that her Saviour could heal every ill. It was in vain. The sentence of the court ran, that she had confessed to devote her time to the healing of diseases, and, as she had no license, she must desist. On the advice of her lawyer, she appealed to the higher court. Hundreds of testimonials from the most eminent men in Switzerland and Germany were produced in her favor. Prelate Von Kapff, Professor Tholuck, and others bore witness to her self-denying zeal and earnest prayers. It was proved that she made use of no other means but prayer. The counselor, Mr. Spondlin, of Zurich, conducted her case at the Superior Court.

In a splendid and powerful speech this worthy counselor showed that it was not a case with which the medical men had anything whatever to do. Miss Trudel's whole influence was brought to bear on the soul, and the healing of the body was a mere accidental circumstance. She, as an experienced Christian, admitted to her house whoever came—rich or poor, and especially the sick, who most required spiritual comfort. She promises no one a cure, nor does she declare any sickness incurable, but declared to each patient, "If you only believe, you may be healed by prayer. Let God abide." The bodily cure follows the attainment of saving faith, or the lively exercise of that faith. The medical laws are designed to prevent quackery, not to prevent the physical benefits which flow from prayer. The charge that she prevents patients from applying to a regular physician, in due time must fall to the ground; for there is no law to fix the time when any one must send for a physician, or to prescribe that every patient must submit to be treated according to the prescriptions of a college of surgeons. The fact is, that most of her patients are such as have already spent all their substance on the physicians, and were nothing better, but rather grew worse, and they came to her much too late, and it was no wonder if, after waiting for years in vain for a cure, the patient at last tried any plan by which he would only hope to be healed. If she never used medicinal means herself, neither did she forbid any one to use the prescriptions of a licensed physician. The worst of all was, that the doctors brought the charge against her without ever once examining her establishment, and could not show a single case in which her treatment had produced evil effects. Let any of them say as much for themselves.

The counsels for the plaintiffs admitted the truth of all that was said in favor of the institu-

tion, and granted that the medical men had no right to prohibit prayer and the laying on of hands, but insisted that some restraint must be laid on the crowding of so many sick persons to one place. The court thought otherwise, and acquitted her of every charge, throwing all the costs on her accusers.—*News of the Churches.*

PRINCIPLES OF HYGIENIC MEDICATION.

ALL healing power is inherent in the living organism.

There is no curative "virtue" in medicines, nor in anything outside of the living organism.

Nature has not provided remedies for diseases.

There is no "law of cure" in the universe; and the only condition of cure is obedience to physiological law.

Remedial agents do not act on the living system, as is taught in medical books and schools, but are acted on by the vital powers.

Disease is not, as is commonly supposed, an enemy at war with the vital powers, but a remedial effort—a process of purification and reparation. It is not a *thing* to be destroyed, subdued, or suppressed, but an *action* to be regulated and directed.

True remedial agents are materials and influences which have normal relations to the vital organs, and not drugs or poisons, whose relations are abnormal and anti-vital.

Nature's *materia medica* consists of Air, Light, Temperature, Electricity, Magnetism, Exercise, Rest, Food, Drink, Bathing, Sleep, Clothing, Pasionial Influences, and Mechanical or Spiritual Appliances.

The true Healing Art consists in supplying the living system with whatever of the above it can use under the circumstances, and not in the administration of poisons which it must resist and expel.

Drug remedies are themselves causes of disease. If they cure one disease, it is only by producing a drug-disease.

Drugopathy endeavors to make sick folks well by administering the poisons which make well people sick.

Hygeio-Therapy, erroneously called "Hydrophathy," or "Water-Cure," on the contrary, restores the sick to health by the means which preserve health in well persons.

Diseases are caused by obstructions, the obstructing materials being poisons or impurities of some kind.

The Hygienic system removes these obstructions, and leaves the body sound.

Drug medicines add to the causes of obstruction, and change acute into chronic diseases.

To attempt to cure diseases by adding to the causes of disease, is irrational and absurd.

Hygienic medication (Hygeio-Therapy) is not a "one-idealism," which professes to cure all diseases with "water alone." Nor is it a "Cold Water-Cure," nor even a Water-Cure, as is erroneously believed by many. It adopts all the remedial appliances in existence, with the single exception of poisons.

There is, therefore, between the Hygienic system and all drug systems, an irrepressible conflict. If one is true, the other is false.

Publishers' Column.

EXTRA PREMIUMS.

We have sometimes, as an inducement for persons to send in their subscriptions at or before some fixed time mentioned, offered extra premiums. These are occasionally seen by persons long after the term named had expired, but who, nevertheless, send on their names and money in accordance with the offer formerly made. Our friends may not understand why it is more advantageous for publishers to receive their subscriptions at one time than another; but, although just now we have not time to explain the why, it is so. We desire, therefore, that it be understood by our readers, and the rest of mankind, that former contracts, premiums, inducements, offers, or bargains inconsistent with the regular rates are hereby repealed, and become null and void, and hereafter the following will be the only

TERMS FOR THE JOURNALS.

Single copies, one year.....	\$1 00
Four copies, one year.....	3 00
Eight copies, one year.....	4 00
Ten copies (and an extra for the voluntary agent, when demanded).....	5 00

Agents, holding certificates, clergymen, postmasters, and physicians are authorized to send any number of names, at any time, at fifty cents a year each; but they are not entitled to the extra copy for the club of ten. They will also be required to affix their title to their signatures, that we may avoid imposition. *These terms will strictly adhered to.*

Clubs may consist of both Journals when preferred. Additions to any club may be made at the same price charged for the original club; that is, if a club of four has been sent, additions thereto may be made for 75 cents each; additions to a club of 8 or 10, for 50 cents each.

We can not afford to publish the Journals at 50 cents a year, and be to all the trouble and expense of soliciting subscribers. Those who desire to have them for less than a dollar must render service by inducing their neighbor to subscribe. A moment's reflection will convince any reasonable person of the justice of our demands.

HOW TO GET UP A CLUB.

If you do not know who are taking the JOURNALS in the region where you wish to get up a club, you can easily ascertain by inquiring at the post-office. After receiving this list, and reading it over carefully, run your mind over your field, street by street and house by house, and consider how many of those not now taking them may be induced to do so in the club. Thus you may guess pretty closely how large a club you can raise.

Then read over again, very carefully, the "TERMS." You may have read these over several times before; never mind; read them over slowly once more before you go to work on your club. If you find anything in them which you do not clearly understand, write to us for an explanation.

Having settled thus much, you are ready to go

to work. Please go at it, doing it kindly and earnestly, getting into the club all of the old subscribers, and as many new ones as possible. Some of our kind friends have been doing nobly, and given us in the clubs quite a number of new names. Many who do not believe in the doctrines we teach have thus become readers, and finally believers with us. Will not every one who tries to get up a club make a noble effort?

FWLER AND WELLS

TO THEIR FRIENDS, THE PUBLIC, GREETING.

Self-preservation is said to be the first law of Nature. "To do good" is the first moral law. Do you ask how shall we do good? We reply, first, BE good; the rest is easy. And to BE GOOD, READ GOOD BOOKS, thereby obtaining instruction that will benefit you, and others by your means. For many years we have been engaged in publishing works that have done more good (we say it on the authority of those who know) than those issued by any other establishment in the country (excepting, of course, the Bible Society). We shall be happy to send a catalogue, to any applicant who will ask for it. Reader, if you want one, say, in a letter.

PLEASE SEND ME A LIST OF YOUR BOOKS, and it shall be done. Don't fail to give your name, with that of the Post-office, County, and State to which you wish the list sent, and be sure to direct plainly,

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AGENTS purchasing in quantities, to sell again, will please note it in their letters. Our terms to such are most liberal.

MR. JAMES J. JONES, of Hallowell, Me., is a wise as well as an economical man. In writing to renew his subscription to the WATER-CURE JOURNAL, he indorsed on the back of the dollar bill he sent, these significant words: "*This pays my doctor's bill for one year.*"

POSTAGE ON THE JOURNALS.—On the PHRENOLOGICAL or WATER-CURE JOURNALS, any distance in the United States, California, Oregon, and Washington Territory included, the postage is six cents a year, if paid in advance for the year, at the office where received, not in New York, or one cent a number, which is twelve cents a year, if paid on receipt of each number. To Canada and other British North American provinces, the postage is the same—six cents a year, payable in New York instead of at the office where received. Subscribers in the Provinces will therefore send six cents in addition to their subscription, to pay postage to the lines.

BE CAREFUL.—If those ordering the JOURNAL would write all names of persons, post-offices, etc., correctly and plainly, we should receive less scolding about other people's errors. We are not infallible, but most of the errors about which agents complain are not attributable to any one in the JOURNAL office. People who forget to date their letters at any place, or to sign their names, or to give the name or address for copies ordered, will please take things calmly and not charge us with their sins of omission, etc.

We send specimens gratuitously with pleasure but our friends must not be disappointed if they do not receive the particular number desired. We do not make any numbers to serve us as specimens, but intend that any month's issue shall be a fair index of the year, and consequently use for distribution those of which we have a surplus after supplying subscribers.

TO NEW SUBSCRIBERS AND AGENTS.—We have extra copies of the January and February numbers, so that those subscribers who desire it, can commence with the year. Will our friends who desire to begin with the year say so, when sending in subscriptions, and the early numbers will be sent. Women are acting as agents and obtaining women for subscribers the present year more than ever before, for which they have our warmest thanks.

CLUBBING WITH THE MAGAZINES, ETC.—We will send the JOURNAL for 1862 and a yearly copy of either *The Atlantic*, *Harper's*, *Godey's*, or any other \$3 magazine, for \$8 50. The JOURNAL and either *The Horticulturist*, *Hovey's Magazine*, *Arthur's Magazine*, or any other \$2 magazine, for \$2 50. Canada subscribers must add the American postage.

OUR terms are, PAYMENT IN ADVANCE. No Journal sent before or longer than paid for.

Literary Notices.

CONSUMPTION. HOW TO PREVENT IT, AND HOW TO CURE IT. By James C. Jackson, M.D. Boston: B. L. Emerson. 8vo, cloth, 400 pages. \$2.

In the work before us Dr. Jackson seems to have treated that fell destroyer, so fearfully destructive in our northern latitudes, with his usual ability. He considers at length the various causes of consumption, many of which, we have no doubt, will be here presented to the reader for the first time. The causes being known, they will be the more likely to be guarded against, and many untimely deaths by this disease avoided.

The treatment for consumption, whether in its incipient or advanced stages, which is advised by Dr. Jackson is entirely Hygienic, and consequently embraces all the means provided by nature for the recuperation and healing of the system. No poisons in any form, or in any condition are advised; but air, exercise, food, water, clothing, temperature—all the Hygienic regimen and processes are used in their stead.

The book is well worthy extensive reading, and will do much good.

FIRST LESSONS IN MECHANICS; with Practical Applications. Designed for the use of Schools. By William E. Worthen. New York: D. Appleton & Co. 12mo, 192 pages. Price, 75 cents.

Mechanical science is becoming so important in this country, and producing such astonishing results, that every person should be familiar with its elementary principles. It should, therefore, be taught in our intermediate schools in a plain and practical manner. It is believed that this volume meets, in a condensed and simple form, the wants of those schools that appreciate the importance of this subject: the fundamental principles of mechanics are unfolded, and their more common applications explained. Avoiding mere theory and reasoning, the author has presented results simply, confining himself throughout to matters of general practical utility. With this view, he has treated chiefly of the simple mechanical powers, the most important machines in which they are combined, the composition and resolution of forces, the center of gravity, motive powers, water-wheels, the steam-engine, gearing and shafting, the various kinds of pumps, and friction, with its effects on machinery. These are subjects which every intelligent man should understand.

THE PHOTOGRAPH MANUAL, a Practical Treatise, containing the *Cartes de Visite* Process, and the method of taking Stereoscopic Pictures, including the Albumen Process, the Tannin Process, the various Alkaline Toning Baths, etc., etc. By N. G. Burgess. New York: D. Appleton & Co. Price, \$1.

The discoveries recently made in the photographic art are recorded, and their processes clearly set forth, in the "Photograph Manual," which render it almost indispensable to those professional operators and amateurs who desire to attain the most complete success.

Notes and Queries.

S. H., Napa City.—Letter received and orders attended to. Two years added to your subscription to the WATER-CURE JOURNAL.



NEW YORK, JUNE, 1862.

WATER.

"To the days of the aged it addeth length,
To the might of the strong it addeth strength.
It freshens the heart, it brightens the sight,
'Tis like quaffing a goblet of morning light."

TOPICS OF THE MONTH.

BY R. T. TRALL, M.D.

NATIONAL HEALTH CONVENTION.—We have taken the responsibility, and made arrangements for the first National Convention of the friends of our cause, to be held in Metropolitan Hall, Chicago, on Tuesday June 10, 1862. In order to meet expenses, and at the same time afford the people of the chief city of the West, and of the region round about, an opportunity to become fully acquainted with the principles and merits of Hygieo-Therapy, and also give the professors of the Medical College of Chicago a chance to meet us in discussion if they please, we have concluded to give a course of popular lectures during the Convention Week. The Convention will assemble at two P.M. on Tuesday, and continue to hold daily or semi-daily sessions so long as its proceedings can be made interesting or profitable. A lecture will be given each evening from Tuesday to Saturday, inclusive. The admission fee to each lecture and session of the Convention will be put at ten cents. A season ticket, admitting to the whole course of lectures, will be sold for fifty cents. It is hoped that this arrangement will very nearly balance the account of profit and loss; but if not, we shall balance it from other resources.

We shall have some resolutions prepared for the occasion, and some suggestions to make as a basis for future operations; and we hope to meet with friends and co-workers from many of the Western States, who will also come prepared with some plans of organization, by means of which our cause can receive a new and vigorous impetus.

Dr. Gully, who keeps the Lake View Water-Cure, writes us that our friends from a distance can be freely accommodated in his establishment, to the extent of its capacity. It is probable that we shall visit one or two other places and lecture,

before returning home, as we have several rather loud calls now under consideration; but, as much will depend on the press of professional matters in New York, we are not able at this time to make any definite announcement.

DIPHTHERIA.—In all places where we travel, we hear of the terrible ravages of this frightful malady. In many parts of Canada it has prevailed extensively, and with a fatality bearing a close relation to the potency of the drugs and caustics which have been employed in its treatment. We have taken pains to ascertain the various methods in which the disease is treated by the most eminent practitioners in this country and in Europe; and in our work on Diphtheria we have collated from medical books and journals the contradictory theories and practices of the medical profession. Those who will read this book attentively, and who are not blinded by incurable prejudice, can hardly fail to see the gross absurdity, not to say the murderous tendency, of Allopathic Medication. They will notice, too, that the leading authors and living teachers are diametrically opposed to each other with regard to its proper treatment. The plan that one author recommends, another condemns. The treatment that one writer declares to be essentially necessary, another pronounces absolutely dangerous. The medicines that one physician believes cure the disease, another alleges kill the patient. One set of practitioners are in favor of cauterizing the throat, another affirms that this treatment extends the inflammation and aggravates the disease. One physician of large experience advocates the stimulating plan from first to last, and another, of equal pretensions, insists on the antiphlogistic regimen all the way through. All is disagreement and contradiction among the professors of medical science and dispensers of the healing Art.

Now, as the methods of medication are in direct opposition to each other, it follows, logically, that both can not be right. If one is right, the other is wrong. If one is curative, the other is *killative*. If one helps the patient to live, the other must assist him to die; and as the drug doctors are about equally divided in their practice, the conclusion is irresistible, that in about one half of the cases, the treatment endangers the lives of the patients; that in one half of the cases the patient would have a better chance for his life if the doctor would let him alone.

These are grave and serious questions for the people as well as for the doctors. It is those, not these, who are to suffer if the medication be wrong. And surely when one's life or death is to be determined in a few hours, it is important to know whether the remedies employed have a tendency to save or to destroy. But the great delusion with the medical profession, and with the non-professional people, is this: It is taken for granted that if one plan of treatment is wrong, the very opposite must be right. That is, if the patient can not bear depletion in diphtheria, stimulation must be beneficial, and *vice versa*. The truth, however, is, both practices are wrong. And the result—about equal mortality—proves it.

Those who read our work on Diphtheria will see a full exposition of the discrepancies of medical authorities, with their conflicting statements and contradictory experiences of the effects of this, that, or the other measure or medicine; and they will find, on the other hand, ample evidence of the superiority and propriety of Hygienic *vs.* Drug Medication.

CONDIMENTS FOR DOMESTIC ANIMALS.—

At a late meeting of the Farmers' Club of the American Institute, a letter of inquiry was read in relation to the value of "Thorley's Food for Cattle," which elicited a lengthy discussion upon the uses and abuses of condiments for cattle. Solon Robinson declared that "Thorley's Food" was no food at all, but a *medicine*, and only applicable to sick animals. Professor Mapes had given "Thorley's Food" to cattle with no benefit whatever, but suggested that the reason might be, because the animals were well, and did not need condiments. Mr. Pardee remarked that with cattle, as with the human stomach, some have such powers of digestion that they can assimilate any coarse food, while others require condiments to assist.

We are sorry to see that our farmers are not a whit ahead of our doctors in their ideas of food, medicines, condiments, digestion, assimilation, and dyspepsia. All are laboring under the common delusion that stimulation is nutrition, that condiments promote digestion, and that medicines aid assimilation. There is no truth in these notions. Nature teaches the contrary always and everywhere. But our farmers, like our doctors, have a method of interpreting all the manifestations of vital action by false standards, by morbid appe-

tites and false habits, instead of the laws of nature, as established in the living organism. Stimulants and condiments of all kinds occasion congestion, obstruction, irritation, and inflammation. These are their invariable effects, and whether they are called food or medicine, it is all the same. To prove this, it is only necessary to apply to the healthy stomach of man or beast, or to any part of any living tissue or organ, mustard, pepper, salt, vinegar, alcohol, arsenic, calomel, or antimony, and observe the effects. The part will become red, hot, swollen, painful, and inflamed precisely in the ratio of the quantity of the article. Is this condition digestion or assimilation? Is it not the very opposite—inflammation? Can a morbid process promote in any way a normal function? We are of opinion that when our farmers understand this subject correctly, they will very carefully exclude all poisons from the food which they give their domestic animals, whether they can govern their own artificial habits and perverted appetences or not.

During the discussion, Prof. Mapes remarked: "We know very well that oats and carrots, fed in equal portions to a horse, serve a better purpose as food than oats alone; yet analysis would show that oats are far more valuable than carrots. The truth is, these act as a condiment, and enable the horse to assimilate all the food in the oats and hay."

We suspect the truth is to be found in a very different direction. Oats are a constipating diet for a horse, and occasion obstruction and indigestion. A due proportion of carrots or other "coarse food," obviates this difficulty. Carrots are no more a condiment than are oats. The same principle applies to fine flour bread and apples for the human stomach. Fine flour, by "analysis," is ten times as nutritious as are apples; yet a man fed exclusively on fine flour will soon die of constipation and dyspepsia. He will starve to death. But by giving him equal portions of fine flour and apples (or even carrots), he would be comparatively well nourished and preserve his health.

TOBACCO RAISING.—We copy the following article from the *Tribune*, where it appears among the proceedings of the Farmers' Club, purporting to be a letter from Cairo, Ill., read by Solon Robinson:

Only one thing now is possible. The reformer may guide—he can not control. When spirited

coach-horses run away, the driver does not consider whether they are in the right road, his business is to keep right side up. When the power of the North shall be acknowledged, and when we have a true Union, more reforms can be effected in a year than otherwise you can bring about in a century. The use of tobacco is undoubtedly an evil—nothing can be clearer—and the reason why it is so prevalent is, because it is so slight an evil. Then, let us raise tobacco, and thereby strengthen ourselves to overthrow not only the greatest evil but the most awful crime.

On good soil it can be raised everywhere. Connecticut settled this question ten years ago, and every year since has raised a better article and got higher prices than Virginia has done. Those who have no more than half an acre of land should raise all they use. New, raw tobacco is not very good—it cankers the mouth; but give it a little age, and get used to it, and you will prefer it. You can easily press and improve it, and if you will chew, you will not be obliged to use what the slovenly slave has put up, a compound of stems, liquorice, sand, and hair. It is going to be high; in the leaf it is worth over 10 cents now; it will be worth 20 cents within a year. It can be grown at a profit, in any free State, of 5 cents a pound. Tobacco planters have got rich at 4 cents.

Look out for breakers in the way of high prices and taxes, and reflect how better you can meet them than by raising tobacco. Let every man, even if he has to "stretch his conscience" a little, plant tobacco, for it always brings the cash. There are tobacco seeds in every seed-box in stores, and often the plants can be got of neighbors as one does cabbage plants. It will not be quite too late to sow the seed while you are reading this, that is, in latitudes north of 40 degrees. But these remarks are timely for next year. During the summer clear off a piece of new land—cut out the small trees and deaden the old ones, is a quick way—and sow turnips in the fall, or make preparations to manure an old field and have it ready. The effects of this war will last for years; the war itself may. It usually takes a farmer a year to prepare for a new crop; often much longer. But every one can do a little this year. Fancy the immense amount the North would raise if every farmer planted only one hundred hills.

Is this the teaching that is to go forth to the world, not only unrebuked, but indorsed and commended by the American Press? Tobacco is an evil, then let us raise it! It will *pay*, therefore "stretch the conscience!" Was ever more detestable doctrine, more abominable morality proclaimed to the world? Suppose this mischievous advice were to be followed, and "every one" should devote his energies and lands to the culture of the murderous narcotic, "planting one hundred hills" this year to begin with, who can not, with half an eye, see that in a few years the nation would be ruined? Our hope for the country is, that the virtue and good sense of the people will spurn and execrate this pestilent preaching as they would a sermon from Diabolus himself. If such sentiments, instilled into the rising generation, do not make them thoroughly selfish and radically dishonest when they arrive at manhood and womanhood, it will be because human nature is not so depraved as it might be.

PURE AND WHOLESOME BREAD.—Bread-making seems to be among the lost arts. Outside of the circle of the readers of the *WATER-CURE JOURNAL* (this is the last time we shall prefix "Water-Cure" to the title of this Journal), we seldom converse with a woman who understands the practice, much less the theory of bread-making. Nor can they distinguish a wholesome from an unwholesome article when they see them and taste them. And they do not always succeed in making a good article without repeated trials, after we have explained the process to them, and given them a printed recipe to go by. In Toronto, we gave several women, who applied to us for prescriptions for home-treatment, very particular directions for making the staff of life Hygieo-Therapeutically. We also gave them "Water-Cure for the Million," directing their attention to page 24, where, to obviate the consequences of all possible mistakes or forgetfulness, they could find the directions very carefully worded in print. In a day or two several of them brought us specimens of their initial attempts; but how different the articles! In one case it was as light as sponge cake; in another, as compact as India rubber; and in a third case, not so good as it ought to have been, nor so bad as it might have been. Whence these diverse results?

They were all attributable to a little deviation from the recipe; so trifling, indeed, that it was supposed it could not make any difference; and yet it did make all the difference. Our directions specified *boiling* water; yet some used it warm, some hot, others scalding, and others boiling; and the different temperatures of the water with which the flour or meal was mixed, determined the degree of lightness of the bread. Some erred in mixing the dough too stiff, and others made the rolls or cakes too large. The recipe is all right—as exact as we have language to make it—but a little tact or experience is often necessary to success.

Let no one be discouraged if she does not succeed in the first or second trial. Have the water *boiling* hot; mix the dough as *rapidly* as possible, and bake it in a *quick* oven, and if you do not have light and delicious bread at first, you will after a little perseverance. We can make light and wholesome bread with warm or even cold water, according to the recipes as published in our books.

DIGESTION AND FERMENTATION.—The *American Agriculturist* for May publishes a recipe for making unleavened bread of wheat-meal and pure soft water—substantially the same recipe that we have repeatedly published in this JOURNAL—communicated by E. W. Knight, of Genesee Falls, N. Y., and appends thereto the following editorial remarks:

We give the above (receipt), not to indorse it especially, for the taste of the people generally would require to be greatly changed before they could be brought to substitute for light, nicely-raised bread, the hard, unleavened, water-mixed cakes. It can not be denied, however, that so far as health is concerned, the pure unbolted ground meal of wheat or other grain is better adapted to the wants of the body than the fine bolted flour. But there is one consideration not taken into account by those who would discard yeast-raised bread. To enter into the blood as nutriment to the body, food must be digested, that is, its chemical structure must be changed, and a new arrangement of the elements be procured, which is equivalent to saying it partly decays in the stomach, so that its elements, simple and proximate, may enter into other combinations. The fermentation (raising by yeast) is a step in this decay or destructive process, and it may well be questioned whether fermented bread is not better adapted to digestion than unleavened bread. The yeasting, fermentation, or raising of the bread is so much work done in advance for the digestive organs of the stomach. The baking merely stopped the destructive fermentation at a particular point, to be resumed again when brought in contact with the gastric fluid. If this view be correct, *sour* bread—that fermented to excess—may be quite as healthful as the sweetest. It certainly goes through a souring, destructive process in the stomach, before it gets into the blood as nutritive chyle. So far as health is concerned, those people who habitually use *sour* bread, from want of skill, or from preference, do not appear to be less healthy, or to suffer more from indigestion, than other classes. As for the taste in the matter, that depends mainly upon habit.

How strange, that fermentation, which is a process of decay and disorganization, should be confounded with digestion, which is a process of growth and organization! One is simply destructive, the other wholly formative. Fermentation reduces organic matter to its primary elements; digestion compounds it into living tissues, and yet the *Agriculturist* thinks they are essentially the same process. And he would have fermentation perform a part of the digestive function, so as to save so much of the wear and tear of the stomach. And *sour* bread, which is occasioned by the putrefaction of the sugar and the rotting of the gluten, is better than sweet, because it is already partly digested! When the editor comprehends the first principles of physiology, and learns that nutrition is a *formative* and not a *retrograde* process, he will see the absurdity of his reasonings. As well might one eat soured potatoes, rotten apples, decayed cabbage, moldy cheese, frouzy butter, or putrid meat, as *sour*, rotten, or de-

cayed, or moldy bread, so far as health is concerned. It is true that many persons who eat *sour* bread habitually, appear to be as healthy as many other people who do not; and many persons who use liquor and tobacco habitually do not differ from "the generality of mankind in general," so far as external appearances are concerned; but who would argue from this fact that these poisons are wholesome?

OUR SICK AND WOUNDED SOLDIERS.—With the termination of the controversy between the Federal and the Confederate forces, there will be many thousands of invalid soldiers to be taken care of, involving an expense of many millions of dollars. And we respectfully submit to the consideration of the powers that be, that the greater part of this expense could be saved, as could many valuable lives, by placing the physicians and nurses of our school in charge of the Hospitals. When we visited the camps and hospitals in Washington and Alexandria, in February last, we learned from actual observation, and from the testimony of those who knew whereof they affirmed, that wounds and injuries healed with almost marvelous celerity under a hygienic regimen and "water-dressings;" and that cases of dysentery, pneumonia, typhoid fever, and measles recovered in one third the time required to "carry the patient through" a course of drug medication. While in Washington we were called to visit an officer of one of the New York regiments, whose case may be stated very briefly. Two months before he had the jaundice. He was drugged for one week, when inflammation of the liver "set in." This was dosed for a week, when *typhoid* "supervened." The typhoid was doctored eight or ten days, and then rheumatism "attacked" the patient. The rheumatism was vigorously *attacked* by the physician, but the patient grew worse all the while, and when we saw him, the rheumatism, or the doctor, or the drugs, had produced the following condition. The right arm was distorted and nearly paralyzed; the left leg and hand enlarged and exceedingly painful; both ankles were greatly swollen and inflamed, and the left knee-joint was crooked and distorted. He had taken mercury, colchicum, etc., and was being tortured with Croton oil injections into the skin by means of blistering needles, to *burn out the disease!* The treatment was perfectly horrid, but strictly scientific; and

the young officer, in the prime of life, and with an excellent constitution, was in a fair way to become a cripple and a pensioner on Government for life. Any physician of our school would have restored him to health in a week, if he had taken his case in hand in the first instance. The patient came to our establishment in New York where, in as many weeks as it had taken the "surgeon of the regiment" to get him almost into his grave, we succeeded in so improving his condition that he was able to report for duty.

POPULAR LECTURES.—We have more communications on this subject than we can attend to by letter; but a few words in this place will give the desired information to many inquirers. We can not personally visit but few places; nor do we propose to make lecturing a business. Our proper work and peculiar calling, if we have any, lies in a very different direction. The works and books for which we have been preparing material for several years, will require our whole and undivided attention for a year or two, so soon as circumstances are favorable for their publication. Meanwhile, we are anxious to bring our system of the Healing Art before the American people in such a manner as to secure the attention of the thinking portion of them. To this end, we select those places to visit in preference where there are Medical Colleges, and where we can most likely meet with Medical Professors and scientific men, without regard to the popularity of our cause in those places. We could do more business, probably, in places where our system is better understood and more popular. But this is not our main object. Others can do the lecturing as well, and even much better than we can. There are many better *talkers* in our ranks than we profess to be; and our chief business has been and will be to work, to think, and write. But lecturers are needed in every town-hall and district school-house in the United States. We can send competent lecturers to almost any place where the friends of our cause will make it an inducement. And as the laborer is worthy of his hire in a good cause, as well as a bad one, they should at least have their expenses paid, and something more, if practicable. Many persons write us that certain places would be good places to lecture in; that in such a place lectures are very much needed, etc. But they say nothing about the most im-

portant matter of all. What are the people there willing to do about it? What provisions will those who are to have the whole benefit make for a church or hall, advertising, traveling expenses, etc.? Some persons have written us that they thought, if a course of *free lectures* were given in the place, the people might perhaps be induced to come out, leaving us to infer that we are expected to do all the work and pay all the expenses. As we have not time to correspond extensively on this subject, we especially request all persons who write us for lectures or lecturers, to state specifically what they are willing to do, and then we will inform them on what terms a lecturer can be provided, with the name of the lecturer, leaving them to accept or reject as they please. We shall personally respond to calls to lecture whenever our professional engagements enable us to do so; but we would be glad to assist in keeping a dozen or more constantly at work indoctrinating the people with the glorious truths of the health reformation.

To Correspondents.

Answers in this department are given by DR. TRALL.

DYSPEPTIC CONSUMPTION.—F. J. C., Norwich, Conn. Your question came too late for the April number. The case you mention is disease of the liver, with a tendency to ulceration of the lungs. The patient is probably curable at the present stage, but there is always danger in delay in such cases.

KINESIPATHY.—M. S. P., Washington, D. C. The "Movement-Cure" is not a distinct *ism*, *pathy*, or system. It is merely a systematized plan of exercises, adapted to develop and strengthen weak muscles. It is a part of Hygienic medication. We have all the machinery which your case requires.

HYGIENIC vs. DRUG MEDICATION.—L. D. R. T. TRALL, M.D.: We have no Hydropathic M.D. here, and I think it high time, when there is none, every one should be prepared, and be his own doctor—every Hydropath, at least; for these drug doctors will not only doctor a man out of house and home, but himself and family, if they have a chance, *out of the world*. There has been a great deal of sickness here during the past winter and this spring—measles, pneumonia, typhoid fever (drugged measles), etc., etc. These Allopaths have reaped an abundant harvest and sown plenty of seed for another. There are quite a number of your converts here who would rather trust to their limited knowledge of Hydropathy and Hygiene than apply to these *death peddlers*. Hence I submit the following questions:

1. Do you consider it safer for a person of good common sense, with a moderate knowledge of Hydropathy and Hygiene, with the "Encyclopedia" before him, to do his own doctoring in all kinds of diseases, than to apply to an Allopath and take his drugs, with all his diagnosis and prognosis?
 2. What would be the best work or works to study, to learn the *diagnosis* and *prognosis* of disease?
 3. What work or works to enable a person to be a competent family physician?
 4. How is buckwheat best as an article of diet?
- Certainly; no treatment is better than wrong treatment. 2. The "Encyclopedia" is the best work. Hooper's "Vade Mecum" is a good work for the purpose you mention. 3. Get all the works on Water-Cure. They are worth all they cost. 4. Made into bread.

ULCERS OR DISPLACEMENT.—W. A. J. I would like to know if ulcers of the uterus will prevent a woman from bearing her weight on her feet?

No—never. The patient has a displacement of the womb.

TIMES AND SEASONS.—J. D. P. Will you please to inform me what time to come to the Hygienic Institute, and how long it generally takes a person to get cured?

Come at any time. Ours is not a fair-weather system; but on the contrary, the Institute goes at all times—rain or shine. Curing the sick, however, is not a mechanical process, to be performed in so many days or weeks. Some patients can be cured in one or two days—others may require one or two years; and a few there are who can not be cured at all.

SEXUAL PATHOLOGY.—A. L. S. We can not write letters to inform persons whether this, that, or the other topic is explained in the above work, nor in any other work. The book is precisely what it purports to be, nothing more, nothing less.

ONE BATH A DAY.—A. M., Manchester, Ia. Many patients would be most benefited by one bath a day, while others require several. In a high fever, for example, the patient may be bathed with tepid water as often as the heat of the surface becomes preternatural, if it happens forty times a day. And in certain forms of local inflammation the part should be constantly bathed for hours or days. There are chronic diseases, for example, in low states of dyspepsia and nervous debility, in which the patient can not take a full bath to advantage oftener than once in two or three days. This matter is not to be governed by routineism, but by the conditions of the patient.

RETROVERSION OF THE UTERUS.—Mrs. M. D. A. I had been troubled since the birth of my child, two years and a half ago, with inability to walk but a few steps at a time, a distressing sense of weight and bearing down in the abdomen, great weakness in the small of the back, numbness of the lower extremities; also obstinate and continual constipation, and frequent attacks of palpitation.

The case is undoubtedly retroversion, or displacement backward. You can never recover by self-treatment. We should expect to cure a case of the kind you describe in two or three months.

HYGIENIC vs. DRUG MEDICATION.—P. B. S. Your offer of twenty-five dollars would be sufficient compensation for one lecture, provided we were there on other business; you do not, perhaps, consider that we should require the business hours of two more days in going and returning. We will give two lectures for forty dollars, or three for fifty. From three to six lectures are as few as can do justice to our cause in any place, and six are better than three.

BUSINESS WANTED.—R. L. A. We are of opinion that traveling agents could do a useful and profitable business in selling our work on Diphtheria. We are receiving orders for it at a rate that indicates a very large demand in almost all parts of the country. We can make very favorable terms with agents.

SUB-PARALYSIS.—S. M. J., Hartford, Conn. A partial paralysis of one side, or of one of the lower extremities, is very frequently among the consequences of an enlarged liver, especially if connected with constipation of the bowels. We have had many such cases.

OUR TRACTS.—Some unexpected delay occurred in getting some of our advertised tracts through the press and ready for orders, particularly our Washington orders. However, they are all ready now, and will in future be forwarded to order without delay.

VOLUNTARY AGENTS.—Any and every subscriber or reader is requested to act in behalf of the JOURNAL, by forming clubs or otherwise. Now is the time for its friends to manifest their interest in the JOURNAL and the cause it advocates, either by obtaining new subscribers, or inducing others to act in its behalf. If any lose or wear out numbers in *showing the JOURNAL*—that's the best way to get subscribers—we will duplicate them in order to make their files complete for binding.

PRESENT SUBSCRIBERS are our main reliance. Those who know the utility of the JOURNAL will work for it, and recommend it to their friends and neighbors, that they too may participate in the benefits of its teachings.

End of Another Volume.

BY R. T. TRALL, M.D.

THE "war for the Union" has substantially ended; but our war for the human constitution is but just begun. And now that *that* contest is over, we intend to prosecute *this* more vigorously than ever before. Our HEALTH JOURNAL has concluded thirty-three campaigns against "the enemy," and will commence another one with the July number. With that number will also appear our new name; not that we have changed our principles, recanted our faith, or modified our opinions in the least. We have simply developed and perfected our system of hygienic and anti-drug medication, and now we must have a *title* indicative of its nature—a name which is not a misnomer.

During the last year we have publicly proclaimed the principles which this JOURNAL has advocated for nearly twenty years, before medical men of all the drug-schools, and under the shadow of several medical colleges; and we have in each place invited and challenged its opponents to disprove one of its doctrines. But no one of them has ever yet met us in fair argument on any one of the broad issues we have presented; and in our opinion they never will. Some of them have, however, caviled at particular explanations concerning unimportant matters, and raised a variety of side issues of no material consequence. In Washington, Boston, Toronto, and Baltimore, where there are chartered medical colleges, we have in public lectures offered to meet all objections which medical or scientific men could raise against the system of the Healing Art as advocated through the columns of this JOURNAL; but no professor has yet availed himself of our offer. We shall give the professors of the Chicago Medical College the same opportunity in our course of lectures there this month. And we give them this timely notice, that we shall undertake to prove to the satisfaction of all unprejudiced minds who hear us, that the hygienic medical system is true, and that the drug medical system is false. If they will meet us then and there, we will have this controversy settled at once and forever. If they will not, we shall go to the people with our argument; and we hope in Chicago to be able to organize a force of lecturers which will soon extend the circulation of this JOURNAL, and

a knowledge of the principles of our glorious Health-Reform throughout the whole country.

Our new banner will be unfurled to the breeze in the July number, and under the name of *THE HYGIENIC TEACHER* we shall do battle to conquer, *and until we conquer*. Let our friends all over these re-United States prepare to work with us, and rebellious druggery shall receive its death-blow before the next campaign closes.

Miscellaneous.

COMMON SENSE.

BY JAMES T. FIELDS.

SHE came among the glittering crowd,
A maiden fair, without pretense;
And when I asked her humble name,
She whispered, mildly, "Common Sense."

Her modest garb drew every eye,
Her ample cloak, her shoes of leather;
And when they sneered, she simply said,
"I dress according to the weather."

They argued long, and reasoned loud,
In dubious Hindoo phrase mysterious,
While she, poor child, could not divine
Why girls so young should be so serious.

They knew the length of Plato's beard,
And how the scholars wrote in Saturn;
She studied authors not so deep,
And took the Bible for her pattern.

And so she said, "Excuse me, friends,
I find all have their proper places;
And Common Sense should stay at home,
With cheerful hearts and smiling faces."

THE TURKISH BATH.

[CONTINUED.]

THE human body is formed for labor, and requires it, and this labor is accompanied by perspiration. It is the safety-valve for the heart, the sewer for the secretions, the scavenger for the skin. Those who are thrown repeatedly into perspiration possess, however seldom washed, many advantages over those who have not to undergo severe bodily toil, however often they may use soap and water to the surface.

The bath substitutes an artificial and easy perspiration, and this explains the extraordinary fact, that the people who use it do not require exercise for health, and can pass from the extreme of indolence to that of toil.

The functions for carrying on life are of the nature of a steam-engine, and a chemical apparatus; lethal gases are given forth as from a furnace; poisons are produced by every organ; from every function there is residuum, and the body, while soiled by labor, is rusted by repose. This rust, this residuum, deposits on the skin.

The extremities of the vessels become charged with unctuous matter; the deadened cellules of the epidermis are covered with a varnish, which is partly insoluble in water, and this internal accumulation and external coating prevent the skin from performing its functions, which are not con-

fined to those of shielding the body, but are essential to the chemical processes within. The skin has analogous duties to those of the lungs, supplying oxygen to the blood at the extremity of its course, and when most completely in need of it. It has to aid at the same time the action of the heart. In its health is their health, and its health is cleanliness. Unlike the two other organs, it is placed within man's reach, and confided to his care; and curiously interspersed through it are glands secreting peculiar odors, that the touch and sight shall not alone warn, but a third sense be enlisted in the guardianship, crying aloud on every remissness, and charging and reciprocating every neglect.*

The Russians come out of a bath of 120° to roll themselves in the snow. This is explained by the fervor of the circulation, which enables them to withstand the shock. If so, the strong and healthy might bear it—not the weak and suffering, the octogenarian and the child. The sudden passage from a Russian bath to a glacial atmosphere is attended by neither shock nor danger; and far from the oppression that would result from the absorption of vital action in the efforts of the heart to overcome the violent contraction of the circulation by the cold, there is a sense of ineffable relief. You seem to take in and throw forth your breath in mere playfulness, no longer dependent upon it momentarily for life. In fact, the lungs and heart are discharged in part from the toil of that unceasing labor which, beginning with the cradle, ends with the grave. Of what service must it not be to aid a machine, the efforts of which, in the most delicate girl, are equal to a steam-engine of fourteen-horse power?†

Who can reflect on this, and be content with mere wonder, nor bethink himself of the means by which the purposes of Nature can be aided, and the gifts of Providence enjoyed?‡

The bath has the effect of several classes of medicines; that is to say, it removes the symptoms for which they are administered; thus, it is a cathartic, a diuretic, a tonic, a detersive, a narcotic; but the effect is produced only when there is cause. It will bring sleep to the patient suffering from insomnia, but will not, like opium, make the healthy man drowsy; and relieve constipation without bringing on the healthy—as aloes would—diarrhea: it is thus a drug, which administers

* Recte olet ubi nihil olet.—PLAUTUS.

† In the Russian bath the heat is obtained, as in that of the Mexicans, by stones heated in a furnace, and on which water is thrown. They have seats at different heights, and, by ascending, increase the temperature (the *concomerat sudatio*, as painted in the baths of Titus). They have a cold douche, which descends from the top of the chamber, and is repeated twice during the bathing. They do not shampoo, but with a bunch of birch, with the leaves on, thrash the body all over, laying it along, first on the back, and then on the face.

‡ The vessels running through the skin would extend in a straight line twenty-five miles: the respiratories coming to the surface of the body, and opening through the epidermis, amount to seven millions.

§ The heart at every contraction expels about two ounces of blood, and at sixty in a minute one hundred and sixty ounces are sent forth; in three minutes the whole blood (about thirty pounds) must pass through the heart, and in one hour this takes place twenty times. Who—reflecting on the tissues to be permeated, the functions to be discharged, the secretions to be formed from, and the nutritious substances to be taken into the circulating fluid; and reflecting upon how soon each particle, each atom of blood, after having been deteriorated in its constitution, and rendered unfit for the discharge of its important duties, is again driven through the lungs, and again aerated—can retire from the investigation without feeling ennobled, and the whole man rendered better!—

DR. ROBERTSON.

itself according to the need, and brings on no after consequences.

The opium-like effect has often been remarked, and I have repeatedly experienced after the bath sensations like those it produces. If it has not the same power in relieving bodily pain, it has unquestionably that of assuaging mental suffering. It is quite as natural an impulse among Easterns to seek the bath when they are laboring under affliction as when disposed to give way to gladness. And this may be considered as one part of its curative virtues, having the faculty of calming the disturbed spirit without extinguishing, and indeed while increasing, the disposition to cheerfulness.

Reader! consider that this is not a drug in a shop, to be exhibited by prescription after a visit to a patient. It would be something if I suggested a new simple, or an improved plan of administering a known remedy in any one disorder. It would be much by such a suggestion to diminish in a few cases the pains of sciatica or of rheumatism, the tortures of gout or stone; what I suggest is a *habit*; one which shall become, when adopted, that of the whole people.

Nothing strikes me with more astonishment, in looking at modern Europe from an ancient or Eastern point of view, than its failure in applying its boasted science so as to benefit the health of the body, or to the culture of the taste. It is scarcely a matter of less surprise, how the practices of ancient and primitive people have anticipated the results of scientific inquiry. One of these discoveries—if discovery I may call that which has been invented, and yet is not understood—is too important in itself, too much connected with my present subject, and has had too great a share in awakening to it my own attention, to be passed over without mention.

A laborious investigator—a Frenchman, I believe—some twenty or thirty years ago, propounded a new doctrine of vegetation from a law of nature, which any one can test and prove in a few minutes by the most simple operation; which is, that substances impervious to fluids while containing them on one side permit free interchange between fluids on both sides; and further, that the fluids so separated will transfuse the one to the other their contents, through the very medium of this body which would have effectually sealed up either. To this law of nature he gave the name of *exosmose* and *endosmose*.

The work containing this theory I fell upon when a child. I recollected it when engaged in examining the vapor-bath; and it occurred to me that this transfusion from the mineral and vegetable kingdoms might ascend to the animal, and in that case would explain the wonderful effect of the bath in almost every species of disease, as also of lotions and poultices applied as among us to particular parts.

Further reflection and experiment have satisfied me that this is so; that independently of the abstergent effect of the action of the vessels, there is a concomitant purification resulting from the presence of moisture on the outer side of the skin; both which operations must be greatly facilitated by the manipulation, or shampooing, without which there is no such thing as a bath.

Any one may test for himself the existence of

this law of nature by means of a common bladder. Let him fill it with water; not a drop will pass, no evaporation will take place; let him then immerse it in a vessel of water, and withdraw it after a time; it will have remained exactly the same. Let him then add to the water in the vessel some foreign substance—for instance, an alkali or an acid; any of those residues of incomplete indigestion, or particles of those poisons which we use as remedies; any, in fact, of those matters which the organs of secretion refuse to admit and to discharge, and which therefore lie deposited in the retentive flesh,* irritating, disturbing, and exhibiting to us the wonders and resources of the human frame by endless aches and agonies; let any one of these originals of disease be introduced into this bladder; let the bladder be then immersed into a vessel of water for a few hours; then test the water in the external vessel, and it will be found impregnated with the substance.

I can not enter into a lengthened description to reason out the subject; I should require to be a profound physiologist and physician; but my deficiencies in this respect, and the appearance of presumption in speaking confidently on a medical subject, will not deter me from declaring that of which I have daily and hourly proof: that with full knowledge of the uses of water, and the means of employing it at different degrees of temperature, you have an entire command over those acute disorders which constitute nine tenths of our maladies.

[TO BE CONTINUED.]

A HORSE GETTING HIMSELF SHOD.—A horse having been turned into a field by its owner in the parish of Ashelworth, England, was missed therefrom the next morning, and the usual inquiries were made as to what could have become of him. He had, it seems, been shod a few days before, and as usual got pinched in the foot, and desirous of relieving the cause of pain, he contrived to unhang the gate of his pasture with his mouth, and make the best of his way to the smithy, a distance of a mile and a half, waiting respectfully at the door till the bungling artist got up. The smith relates that he found him there at opening his shed; that the horse advanced to the forge and held up his ailing foot; and that he himself, upon examination, discovered the injury, took off the shoe, and replaced it more carefully; which, having been done, the sagacious creature set off at a merry pace homeward. Soon after a servant passed by the forge in quest of the animal, and upon inquiry received for answer: "Oh! he has been here and got shod, and gone home again."

* In the various institutions now existing under the absurd name of Water-Cure, or by the solecism of Hydropathy, viz.: water disease; and which, if not considered as puny commencements, must be reckoned as miserable caricatures, it has been ascertained that substances given as medicines, and which have remained in the body, despite of all medicinal efforts to expel them, for months and years, have been found extracted on the sheets and bandages which have been applied wet for a few hours. But what avails stating these things? There are two obstacles to its introduction among us—the one its simplicity, and the other its completeness. You will not confess yourselves to have been fools all your lives; and you can not get it by adopting scraps and fragments. The bath is besides incompatible with what you consider to be real fact. What a "mess" would be made of a place by people who can not leave their dirty boots and shoes at the door, and who wearing stockings can not slip off their shoes! If even in intellectual matters, as a great German says, "this mighty public is always stumbling over straws," how much more in matters of practice must minute impediments, when these are customs, entail the failure of the greatest designs and the frustration of the most beneficial results?

PHYSICIANS AND QUACKS.

[CONTINUED.]

EXPERIENCE must necessarily be the guide; but the difficulty is to light upon real experience. Suppose the physician has rightly discerned the nature of a malady, he has then to choose a remedy which has on former similar occasions been found beneficial. It is the *only* guide he has, and yet he can not trust implicitly to it, for he knows that the remedy which in one case was found eminently beneficial, in another, *apparently* similar case, was a hopeless failure. Much depends on the peculiarities of the individual organism; much on its condition. Some drugs are potent in one organism, and impotent in another. Over and above this source of error, there is the principal difficulty of deciding whether the beneficial effect attributed to any particular drug really had any reference to the action of that drug, or to some concurrent action; and when we read the list of cures effected by directly *opposite* methods, by medicaments having a directly opposite effect on the organism, we can not withhold the suspicion that this is a constant source of fallacy. The main guide must be a reliance on empirical observation until certainty is secured on a scientific basis. If a treatment is found beneficial in a large number of cases, there is a *presumption* in its favor. It may be *tried* in each new similar case. And here it is that the Physician and the Quack, seemingly on common ground, are most decisively separated. Both rely on empirical observation; both are guided by the results of previous cases; both are ignorant of the real order and succession of the phenomena arising out of the administration of the drug. But the confidence of the Physician is relative and tentative; the confidence of the Quack is absolute and final. The Physician watches the result of his trial, and in case of ill success, tries a different course; he relies on past experience only as on a presumption, and gives it up on proof of error. The Quack never doubts, never watches.

Until a perfect Science of Life has been elaborated by physiologists, there can be nothing more than an enlightened empiricism in Medicine. The Physician is an enlightened empiric; and it is only thus that he is distinguished from the Quack. Accordingly, as we glance back at the early periods in the history of Medicine, we see this mark of distinction becoming fainter and fainter; and as we look at the various quarrels of the Faculty with heterodox systems, such as Homeopathy or Hydropathy, we learn that they are really disputes as to matters of *doctrine*, and should be conducted as such. The tone adopted by the Faculty toward such systems is unworthy and unwarrantable. To designate these systems as quackeries is preposterous. They may be one-sided; they may be absurd; but is orthodox medicine in any condition to warrant unhesitating allegiance to its doctrine? The Homeopath and the Hydropath have their theories of the laws of healthy and diseased action, and of the effect of their remedial methods; these theories may be absurd; let it be granted that they are so; they have the same legitimacy as the theories of the Faculty, which may also be absurd, and which many serious inquirers believe to be so. Let all

serious doctrines receive earnest discussion, and let the practice of flinging "atheist" and "quack" at every man who ventures to think differently from the "gowned doctors" be left to those who have bad temper and worse logic. If it is unjust to stigmatize the Physician because he is ignorant and incompetent, the existing state of knowledge leaving him no other alternative—if we respect him and reward him because he does his best, and acts according to the lights given him—not less unjust is it to stigmatize the Homeopath or Hydropath because he also is ignorant and incompetent. The real question in the case is, has he any conviction guiding him? is his practice founded upon real study? or does he *know* that he is an impostor?

We said that the History of Medicine is still to be written; and we fear there is but little probability of any one having the requisite erudition united to the requisite power. A more interesting subject it would be difficult to select. Up to the period of the fall of Troy the art was practiced by princes, warriors, maidens, and, of course, by old women. Those were early days, and human employments had not become "differentiated;" later on the "medicine man" became absorbed by the Priest, who, when he undertook to explain all phenomena as the will of the gods, of course took in the phenomena of disease. What chance had the simple prescription of ordinary men, who could only boast a small experience, compared with the power of the gods? Much has been written about the hereditary caste of Asclepiads, but as very little is known, we need not dwell on them. This, however, is known, that they neglected Anatomy and Dietetics, and were copious in invocations and supernatural explanations. When philosophy, gradually emancipated from the trammels of superstition, began to explain all phenomena as well as it could by the aid of reason and observation, the phenomena of disease could not escape it, and the philosophers became physicians; very bad physicians, it must be confessed they became; but it was a great step for Medicine when a spirit of actual inquiry was roused, and when, instead of thwarting all research, by attributing every disease to the will of the gods, an attempt was made to detect the proximate causes.

Thus with Pythagoras began a new era—the era of Inquiry. If a want of the true conception of scientific Method, and, above all, the want of those Directive Maxims which make science progressive, prevented the philosophers from accomplishing much more than the substitution of metaphysical for theological explanations, there was at least a new path opened, and it soon became crowded with seekers. The structure and functions of the organism were studied; and the laws of health and disease were deduced. Absurd as these deductions were, for the most part, they are such as may be met with in all the early efforts at scientific explanation. Slow and cautious induction could only come into favor after facile and misleading deduction had been tried and found wanting. There was too little actually known respecting organs and functions, to keep the impatient mind of man restricted to their study. Alluring speculations on the first and final causes called away the attention. The philosophers held it impossible "that any one should know how to cure a disease if he be ignorant of the causes whence

they proceed." This, as Dr. Russell remarks, was a very plausible proposition. "But what are we to understand by the causes of disease? If all that is meant be the external circumstances which induce unhealthy conditions of the human body, then the statement is incontrovertible: it is true the ague would never have been got rid of by draining the pestiferous marsh, unless it had been known that swamps produce disease. But the dogmatist went a step further; not only could he say that ague was caused by swamp, but it is caused by the swamp increasing, to a mischievous extent, the radical moisture of the body; and it must be cured by opposing to it some remedy which shall increase the radical dryness or heat." Here, like the modern quack, he proceeds to prescribe on the faith of an unverified hypothesis. No attempt is made to prove the increase of moisture, no attempt is made to show that an increase of dryness will cure the ague. How wildly and absurdly philosophers could confidently speculate in the absence of all attempt at proof, may be seen by opening Aristotle's important, but little-studied work, *De Partibus Animalium*, which contains an exposition of the anatomy and physiology of his day. For example, it is stated as a fact about which there can be no doubt, that the blood in the upper part of the body is better than that in the lower, the reason assigned being that the upper is the nobler part. "Thick and warm blood," he says, "is better adapted for plastic purposes; thin and cold blood better for sensation and thought. Hence, the bees and other such animals are more intelligent (*φρονιμώτερα*) than many red blooded animals; and of the red-blooded, those are the most intelligent which have the thinnest and coldest blood. But the best of all are those which have warm, thin, and pure blood; they are distinguished by fortitude (*ἀνδρείαν*) and intelligence. Hence, the upper and lower parts—the right and left sides—male and female—manifest their relative differences."* Elsewhere he says, man, of all animals, has the most hair on his head: "this is necessary, because of the humidity of the brain and the sutures of the skull: for growth must be greatest where there is greatest warmth and moisture."† We have heard of a provincial hairdresser in our own time who held the same view, declaring that "the brain percolates through the skull, and nourishes the roots of the hair, sir." One more example, and we have done. The heart, says Aristotle, is placed in the center because "Nature is wont to seat the noblest in the noblest place, unless any stronger reason prevails (*οὐ μὴ τι κωλύει μείζον*)."‡ And he refutes the opinion of those who assert that the origin of the veins is in the head, on this ground: "they thus make the origin manifold and separate, and moreover in a cold place, whereas, the region of the heart is warm."

The History of Medicine under the dominion of the philosophers is a marvel of human folly. Nothing seemed too preposterous for the acutest intellects to believe. Let us glance at one of the most distinguished of what may be called the new school, as opposed to the Aristotelians and Galenists: we mean Van Helmont (of whom Dr. Russell, by the way, knows nothing but at second hand, and whom consequently he very imperfectly

presents). Here was a man of genius, who had passionately studied Greek and Arabian authors, and whose learning and acuteness made him the wonder of his age; yet he could gravely affirm that in cases of dropsy, gout, or jaundice, "by including the warm blood of the patient in the shell and white of an egg, exposed to a gentle heat, and given to a hungry dog or swine with a bait of meat, the disease will instantly leave the patient and pass to the dog or swine."* Again, he amusingly says, "Doe you desire to be informed why the blood of a Bull is poisonous, but that of an Oxe, though brother to the Bull, is safe and harmless? The reason thus: the Bull at the time of slaughter is full of secret reluctance and vindictive murmurs, and firmly impresses upon his own blood a character and potent signature of revenge. But if it chance that an Oxe brought to the slaughter fall not at one stroke of the axe, but grow enraged and furious and continue long in that violent madness: then he leaves a depraved and unwholesome tincture on his flesh unless he be first recalmed and pacified by darkness and famine. A Bull therefore dies with a higher flame of revenge above him than any other animal whatever."†

The influence of philosophers was pernicious in another direction. By the despotic sway which they exercised over the respect of men, as the possessors of the highest wisdom, they created the superstition of learning. A "learned physician," even in our own day, does not mean a man who has profoundly studied disease at the bedside, but a man whose memory is stored with the august trash of bygone years, who can quote the classics and the Arabians, who is versed in the elegancies of Greek and Latin, who knows intimately the opinions which advancing science has made every one else forget or neglect. To know what Galen or Avicenna thought upon any given point has long ceased to be a primal necessity; but for centuries it constituted the stock-in-trade of the physician; even to this day it is supposed to give an increase of value to the physician's opinion; and but a few years ago the Faculty of Paris insisted on a certain number of the aphorisms of Hippocrates being included in the theses of those who aspired to a diploma. Molière has embalmed the learned physician in imperishable humor; and the very public which cried with laughter at medical absurdities on the stage, listened with awe when they were gravely uttered in the sick-room.

Of the three types, the Physician as Priest, as Philosopher, and as Pedant, one knows not which can be selected as the most injurious; but not one of them is justified in flinging many stones at the Quack. In ignorance of the true knowledge required, they were all pretty nearly on a par. Still they must not on that ground alone be classed with the Quack; because they worked earnestly according to their lights. Once suppose that the wandering charlatan, who dosed the rustics at a fair as he would dose a horse, seriously believed that he knew the symptoms of a malady, and that his dose would cure it, and you have no more right to denounce him than to denounce the most learned physician. In our own day, however, one can

hardly make such a supposition. Those quacks who placard our walls, and obtrude themselves in advertising columns, may not, and perhaps do not know how supremely ignorant they are; but they do know that they have not taken any of the accessible open paths which might have led them to better knowledge; they do know that they have never studied the structure and functions of the human body in health and disease, and that their theories are mere guesses in the dark, their remedies mere impostures. "Man," says Channing, "is not accountable for the *rightness*, but he is accountable for the *uprightness* of his views." The physician can not be blamed for not having found the truth; but the quack must be stigmatized for not having sought it. The one says to the sick man: I think this will cure you; at any rate you shall have the best advice I can give. The other says: This will infallibly cure you, nothing else will.

The Physician, as we have said, is an enlightened empiric. From whence comes his enlightenment? From two very different sources: first, from the science of his day; secondly, from his own experience at the bedside. He is necessarily determined by theory in his interpretation of disease, since even the commonest words he uses, such as inflammation, dyspepsia, biliousness, etc., all imply theories as to the processes of organic action; and every remedy implies a theory as to its effect on the organism. Hence it is that the medical doctrines of the day always reflect the biological science of the day; and they are at one time biased by chemical, another time by mechanical, and another by metaphysical views. While the practice is thus generally determined by the scientific theories which the physician has adopted from the schools, or originated for himself in deviation from the schools, it is also and more immediately determined by his own personal experience, and his skill in interpreting symptoms and devising remedies. This is the physician's art. It can not be taught, but it may be improved by teaching. The penetrating sagacity which at once, amid a crowd of details, detects those that are significant—the bold yet cautious invention which hits upon the mode of treatment suitable in the particular case—these are not qualities to be acquired in the schools: they make the great physician, as they make the great statesman and great general. Hence it is that you may often talk with a physician of high repute, of deserved repute, and find him very backward in the science of his day; but place him at the bedside in a perilous case, and there, where another man equipped with all the newest views in science—a master of the microscope, a great organic chemist, a brilliant experimenter—will be paralyzed by hesitation, the skillful physician will be prompt, vigilant and assured.

The Art of Medicine, while it rests on the science of Biology, ought, as a study, to be strictly demarkated from it. Until such a separation takes place, progress in both will necessarily be slow. In our day a man may become an eminent astronomer without being able to recognize a single star in the heavens, much less to navigate the safest seas; and the perfection of both astronomy and navigation is due to this very division of labor. In like manner, when Biology comes to be studied

* VAN HELMONT, *Opera Omnia*, p. 458.

† *Ternary of Paradoxes*. Translated by Walter Charleton, 1650, p. 67.

* ARISTOTLE, *De Part.* ii. 2. † *Ibid.*, ii. 14. ‡ *Ibid.*, iii. 4.

without reference to medicine, and by a class of biologists whose time and energies will not be chiefly given to practice, there will be a decided acceleration of progress, and the medical practitioner will have his energies mainly given to the mastery of his art. No one even superficially acquainted with the demands made on a physician's energies, will think it reasonable that, over and above these, he should be called upon to master the gigantic and encyclopedic science of Biology: it is enough if he can keep pace with the advance of the day, and receive from others what new lights they have struck out; but unless medical men do also devote themselves to Biology in the intervals of practice, who is to further the science, since no separate class of biologists has yet been established? In Germany and France, thanks to numerous professorships, there is a small class which devotes itself exclusively to science; but in England every discouragement exists to keep men from such "unprofitable" labor. When young, and awaiting a practice, men may give their days and nights to science, which would far better have been given to the laborious accumulation of clinical experience; but no sooner are patients knocking at the door, than science is either kicked aside, or, if the passion of discovery be strong, pursued by a terrible cost of health and energy, in the rare intervals of rest.

Can we then wonder if our enlightened empiric is but imperfectly enlightened? Can we wonder if the wise physician, in the very sincerity of his wisdom, recognizes the imperfection of his knowledge, and the purely tentative character of his art; and thus seems at a disadvantage when compared with the Quack, who has no such doubts, but who vociferously declares his art is perfect? Unhappily it is the tendency of the timorous to rely on confident assertions; and the sick man is more willing to trust one who emphatically declares that he will cure him, although this very declaration ought to act as a warning, than he is to trust a man who in all sincerity says, I will do my best to cure you.

And now, reader, for the moral; all these rambling remarks have had an aim; and that aim a practical one. You are mortal, and liable to all the ills that flesh is heir to. You are mortal, and when ill are timorous. You are mortal, and in your ignorance an easy dupe. Your ignorance respecting the mysteries of life and disease can not be enlightened by a magazine article; but your ignorance of the danger you run in distrusting physicians and relying on quacks may be enlightened. First, then, we hope to have made it clear that the Art of Medicine, over and above its own special difficulties, is rendered excessively uncertain because it necessarily rests upon the science of Biology; and that Science is still in a chaotic condition. Next, we hope to have made it clear, that however imperfect the knowledge of the physician may be, it is necessarily of incalculably greater value than the knowledge of the quack, who, having never studied the organism in health and disease, is simply as ignorant as you are yourself. Thirdly, we hope to have made it clear that the physician relies more on experience and less on theory, the experience being much wider and more critical, the theory being less absolute and final, than is the case with the quack, who

pretends to rely solely on experience, but does not rely on it at all. Finally, we hope to have made it clear that in the present state of human knowledge any man who announces that he has a panacea, or a system applicable to all, or most diseases—any man who announces that his drug, or his treatment, will in itself cure a disease, without a regard to the variety of causes which may have produced the disease, or the organic changes which the disease may have produced—is either an ignoramus or an impostor, and his boast should act like a warning. His confidence is either gross ignorance, or artful reliance on your credulity. If you are ill and distrust the medical aid of your town, or country, act courageously in that distrust, and leave the cure to Nature. But in no case withdraw your confidence from the imperfect skill of the physician, to place it on the perfect ignorance of the quack. The Medical Art of the day may be incompetent to restore the "digestive vigor" to your stomach which has "lost its tone;" but, oh! be not so misguided as to search for that "lost tone" in the advertisements. Are you so inexperienced as to put your faith in "testimonials?" You will not even send to the library to borrow (much less buy) the book, which a page of advertised "opinions of the press" assures you is the most splendid work of the day, thrilling in incident, profound in thought, brilliant in style, replete with humor and pathos, and with every other quality which a book could have. You are deaf to these trumpets. You order a book of which none of these things are said—about which there is no flourish whatever. And you are wise. But why does this wisdom desert you when a Pill or a Lotion is placarded on the walls, or arrests your attention in the advertising columns? It is of more consequence that you should yawn over a trashy book, which you have seen praised as a *chef d'œuvre*, than that you should ruin your health because a charlatan praises his medications?

We conclude with an anecdote: A friend of ours, long a victim to dyspepsia, was earnestly recommended to try a "digestive powder" which promised to restore any amount of "lost vigor." The recommendation came from one who had great confidence in the powder, because he knew that the advertiser made a very good living out of it. —*Blackwood's Magazine.*

How IT IS DONE.—We lately visited a Chinese tea-dealer's establishment, says the San Francisco *Morning Call*, where they were engaged in finishing up green teas for the market, and drying and re-dressing black tea which had been wet by the flood at Sacramento. The black teas were simply dried rapidly over a charcoal fire upon broad circular trays with bottoms of finely split and braided cane. While drying, it was recurled by hand, and was then ready for re-packing. The green trees were dried in the same way, and then finished up with a preparation of Prussian blue and Glenfield starch, giving it a beautiful pearly-green color. A substance was also added, the name of which we could not learn, to give it the fine "boquet" or aroma so valued by tea fanciers. We took up some of the fine compound, and said to John, who stood at our elbow:

"Do you know that this is poison?"

"Oh, yes!" was his reply, "me know him poison, but Melican man want him zis color." And such is the fact. There is poison enough in a single ounce of this green tea to kill a man, if taken at once. "Tea tasters" employed in the custom-house soon sink into the grave from the effects of this slow poison.

MUTINY IN THE ARMY.

A SOLDIER in one of the regiments of General McDowell's division writes us as follows:

"When we were at the camp of instruction doing nothing and eating much, we had a great deal of sickness and many deaths. But when we commenced marching and counter-marching, and that sometimes on short rations, we began to improve; and when, on account of scarcity of teams, the doctor's medicine chests were left behind, the sick became well and the well continued so. But with no sickness in camp, the doctor thought, I suppose, that he would be likely to lose his position; for the Bible says, 'they which are whole need not a physician;' therefore, yesterday morning, all the companies were formed in line and marched to the doctor's quarters, where the steward proceeded to administer to every man about half a teacupful of solution of quinine, to prevent fever, as he said. Many of the boys took it in their mouths and spit it out so soon as the steward was out of sight; but five of us absolutely refused to take it. 'But you must,' said the steward, 'it's the doctor's orders.' 'Can't help it,' we replied; 'we won't touch it.' He then said he would report us all, and they say we will be court-martialed. We think we will test the power of the Government to murder its own soldiers by drugging them. It is said this mixture is to be given twice a day.

"As we are subject to long marches now, I do not send for any books this time, although I should like to. The last two I sent for, viz., 'Combe's Constitution of Man' and 'Lectures on Medical Science,' I carried over one hundred miles before I read them.

"You may send me, for six months, the WATER-CURE and PHRENOLOGICAL JOURNALS, the *N. Y. Weekly Tribune*, and the *Independent*, for which the payment is inclosed."

QUALIFICATIONS OF A NURSE.

In hiring a sick-nurse, the qualifications which should regulate our choice refer to *age, strength, health, temper, disposition, habits, and education.*

1. *Age.*—She should not be under twenty-five nor above fifty-five years of age. This period is fixed upon on account both of the physical powers and the moral conduct of the individual. Under twenty-five, the strength of a woman has not reached its maturity, and is scarcely adequate for lifting patients in and out of bed, and for many other duties which require strength, connected with the office of a nurse; but the strength and the muscular power in females begin to fail after fifty-five, when the natural transition from maturity to decay takes place. There is also a greater proneness to disease at this age than in the middle period of life. On the other hand, the gravity and steadiness of deportment essential to the situation can scarcely be expected from a young woman; while the natural irritability of temper connected with advancing life renders a woman above the specified age incapable of patiently bearing with the whims and the caprices of the sick.

2. *Strength.*—The foregoing remarks respect-

ing age render it almost necessary to say that a woman of a naturally delicate frame of body is unfit for a sick-nurse; at the same time, a coarse, heavy, and masculine woman is, for many reasons, objectionable. While strength is requisite, the frame should be such as to indicate activity. The stature should not exceed the medium degree; a little below this being less objectionable than a little above it, provided the appearance displays a frame well knit together. Obesity and a heavy movement are objections, as they are frequently connected with self-indulgence, defective energy, and an inability to keep awake, or to be easily aroused from sleep. At the same time, a moderate degree of corpulence is not an invariable objection; as it may be connected with both activity of the body and energy of mind, and is often associated with an easy, good-tempered disposition.

3. *Health*.—None of the qualifications of a sick-nurse are of more importance than health. An individual who herself requires attention, is ill-calculated to attend on others. A woman who is asthmatic, or has any difficulty of breathing, or an habitual cough; who is rheumatic or gouty, or has any spasmodic affection; who is afflicted with palpitation, or suffers from periodical headache, vertigo, or a tendency to paralysis; or who is consumptive or scrofulous, or has defective sight or hearing, or anything which causes decrepitude, is disqualified for a sick-nurse. It is important, also, to ascertain that there is no hypochondriacal nor hysterical tendency, nor predisposition to mental depression. It is reasonable to suppose that the aid of the medical attendant should be requested, to determine and report upon the health of a person offering her services as a sick-nurse; but there are certain physiognomical and general appearances, connected with gait, attitude, and aspect, which, in a great measure, enable ordinary observers to judge for themselves.

Thus, there is a peculiar expression of the countenance, which can not readily be described, although it is recognized as indicative of general indisposition. It is accompanied with pallor or sallowness, and a dark hue under the eye, when chronic dyspepsia is present; and with an approach to lividity, when the lungs or the heart are more or less affected. There is, also, reason to suspect that the affection of the heart is of a chronic or permanent character, when turgidity of the features accompanies the lividity of countenance. Stooping in walking; an inclination to one side and bending a little forward; a slow and cautious movement; tremor, or slight, short, lateral movements of the head; an elevated or wing-like state of the shoulders; the skin dry, sallow, or brownish; and a fetid odor of the breath—all indicate some deviation from health, and demand the opinion of a medical attendant respecting them, before the individual should be hired as a sick-nurse.

4. *Temper and Disposition*.—It is scarcely requisite to say that an attendant upon the sick should possess a happy, cheerful, equal flow of spirits; a temper not easily ruffled, and kind and sympathetic feelings, but at the same time not such as to interfere with firmness of character. The expression of the countenance should be open and winning, so as to attract the good-will

and confidence of the invalid; a pleasing and gentle manner being more likely to gain esteem and insure obedience to the orders of the physician, than the most persuasive arguments which can be addressed to the understanding of the patient.

Although beauty is not a quality to be sought for in a sick-nurse yet we are so accustomed to associate with it amiableness and gentleness of manner, that a certain degree of good looks is a recommendation. In sickness, when the mind is weakened, and the nervous system morbidly susceptible, a harsh look or an unkind expression sinks deep into the mind of the invalid; and when the disease is of a nervous kind, a melancholy, anxious, or foreboding look, or one which in any degree indicates an apprehension of danger, either in the physician or the nurse, instantly excites alarm in the mind of the invalid, and may counteract, in a great measure, the influence of the medical treatment.

Is there no hope? the sick man said;
The silent doctor shook his head,
And took his leave, with signs of sorrow,
Despairing of his fee to-morrow.*

And well he might, for nothing would be more likely to insure the fulfillment of his prognosis than such a look.

On the other hand, a collected, cheerful expression of countenance in the attendant on the sick, is likely to inspire hope, and to aid the efforts of the physician for the recovery of his patient.

The general disposition of a sick-nurse should be obliging. Every little office which the invalid may require to be done, should be performed at once, and without the smallest apparent reluctance, even when the necessity for its immediate performance is not absolute. There is also an earnestness of manner which should, if possible, be obtained or acquiesced in by the sick-nurse, as it impresses the idea that she feels deeply interested in the case—a circumstance which is always highly appreciated by the patient. Every nurse should also be of a disposition to be easily satisfied; indifferent respecting the regularity of her meals, or interruptions during them; she should be able to bear confinement, and to suffer without murmuring the encroachments which the state of the patient must frequently make upon her hours of sleep.

Antipathies, in a sick-nurse, are serious objections to employing her. As an example, let us suppose the antipathy to be to spiders: if one of these insects is seen, or supposed to be seen, upon the bed of the invalid, she would not approach it, however urgently her assistance might be required at the time, and thus the patient would suffer.

Finally, it is unnecessary to say that a nurse should be honest, as no description of servant has so much in her power. But the honesty of the nurse is not to be measured by her respect for property; she must be above imposing on the physician, with respect either to medicines or to diet. Her religion also, should be sincere, but not pharisaical; and although she may occasionally persuade her charge "to put his trust in God, the fountain of health,"† yet she must recollect that preaching is not her province; and, when mis-

* Gay.

† Fuller.

timed, even the best advice may prove not only profitless, but injurious; and this is especially likely to be the result when the doctrines which she professes are of a controversial kind.

With respect to gossiping, it is a detestable habit under any circumstances, but in a nurse it may be productive of the greatest danger, produce family feuds, and a thousand other evils.

5. In her *habits*, a sick-nurse should be sober, active, orderly, and clean and neat in her person.

The first of these habits—namely, *sobriety*—is so essential a qualification in every attendant in the sick room, that it requires no comment. Happily, the desire for ardent spirits is now less frequent than formerly, when women were seldom employed as nurses until they were nearly superannuated, and until their habits, good or bad, were too firmly rooted to be removed. It is, however, to be lamented that the predilection of nurses for stimulants is not yet eradicated; and it is too apt to be nurtured by the mistaken idea, that the duties of the sick-room require an extra allowance of stimulants, especially when the nurse has to sit up at night, in which case brandy-and-water is usually given to her. But if a nurse have an adequate allowance of good wholesome food, and be not over-fed; and if she be permitted to take exercise for an hour or two daily, out of doors, in order to prevent the swelling of the legs to which nurses are subject from their sedentary occupation, she will perform her duties well, and with little personal fatigue, without either wine or brandy.

Among other habits which disqualify a nurse is *snuff-taking*. This dirty mode of stimulating one organ can not be commended in a man, although so commonly employed; in a woman, it is disgusting; in a nurse, highly reprehensible.

The *activity* essential for a good nurse does not imply a bustling or fidgety manner, but a quiet, steady method of proceeding in the performance of her duties, equally devoid of fluster, turbulence, or noise. This activity is generally associated with orderly habits, a most valuable qualification, and without which the sick-room becomes a scene of confusion and disgust. Every medical man must have witnessed this state of disorder with regret, when on visiting his patient he finds no chair to sit upon until some article of bedding or clothing be removed from it, and the seat dusted with the apron of the nurse; and when a former prescription or anything else is wanted, he must wait until the nurse rummages out half a dozen drawers in search of it.

Another quality usually conjoined with activity and orderly habits in a nurse, is cleanliness in her own person and in that of her charge, as well as that of the sick-room. The dress of a nurse should be simple and neat, without trimmings. Nothing is more out of place than a fine lady attempting to perform the duties of a nurse. Whatever may be the stuff of which it is made, the apron should have pockets in it, in the fashion of the Parisian servants. Neither the gown, nor any of the outer garments, however, should be woollen, especially if the disease be infectious, as, owing to its spongy tissue, woollen is apt to absorb and retain the infection. When the disease is decidedly infectious, the apron of the nurse should be made of glazed calico or oiled silk.

As the time of a nurse is at the disposal of her employer, her hair should be dressed in the simplest mode—curls are altogether out of place.

It may appear a refinement to talk of the *education* of a nurse; but there is not a greater difference between noon-day and midnight than between an educated and an ignorant nurse. The former is often an aid to the physician, not only in carrying his orders into effect, but by observing and informing him of symptoms of great importance which have occurred during his absence; whereas the latter is a source of constant anxiety, and too often assumes the privilege of acting in direct contradiction to his orders, and according to her own opinion.

Every nurse should be able to read and write. The better informed, the less likely is she to be biased by low prejudices. A nurse also, who can not read may be the cause of much mischief in the administration of medicines. Many years since, I was attending, in conjunction with the late Dr. Baillie, a lady laboring under typhus fever. The attack was terminating so favorably, that a few days after our patient was able to be in her drawing-room, we discontinued our daily visits, and saw her every third day. Although convalescent, yet she was still taking bark draughts twice a day; and as opium, when administered internally, greatly disturbed the brain and deranged the digestive organs, an opiate liniment was rubbed every evening along the spine. We had paid our last visit, and having congratulated her husband and family on her restoration to health, we took our leave. Three hours afterward I was again hastily summoned, and on arriving at the house found my patient a corpse. The agonizing feelings of the family may be more readily conceived than described; the overwhelming grief into which they were plunged was greatly augmented by the reflection that the daughters were, in some degree, the innocent cause of the awful event—an impression which proved nearly fatal to the husband, and fixed upon the daughters a settled melancholy from which they have never entirely recovered. The fact was this—the nurse, who was an old servant in the family, could not read, and consequently had not been trusted to give her mistress her medicines until a few days before her death. Owing to the convalescence which was then established, the young ladies ventured to walk out in the middle of the day, leaving their mother in the charge of this nurse. On the occasion in question, the poor woman had administered the opiate embrocation instead of a bark draught.

After the relation of this distressing anecdote it is unnecessary to add any further comment on the danger of ignorance in the immediate attendant upon the sick.

The term, "*an experienced nurse*," is supposed to comprehend every good quality: but let us examine the meaning of the phrase.

Experience is a quality which deserves to be much and justly prized in a nurse, were the term not too frequently misapplied, and confidence placed in the nurse merely because she is advanced in years and has seen much, without any inquiry as to her capacity for observing and making a proper use of what she has seen. Number

of years and much opportunity are not a guarantee of wisdom nor of true experience. Age undoubtedly may be supposed to afford the means of enlarging the ideas, but every one is not endowed with the power of benefiting by the best opportunities; and it is here that the advantages of education are displayed in the nurse. Without it, seventy years may have merely added to her sum of stupidity. The poor woman has had eyes, but she has never fixed them with attention upon what was before them; and when she has accidentally observed, having no capacity for generalization, the observations, like most isolated facts, have been lost. She is the mere creature of routine; a machine moved by custom or prejudice; whereas the properly educated nurse acquires the power of observing and comparing, and consequently of reflecting and drawing proper conclusions. It is this power of comparison which education bestows, and which, in conjunction with a habit of observing, accumulates knowledge in every rank of life. The old and the ignorant nurse appeals to her experience; but what is the value of that experience? The educated nurse, on the contrary, acquires from experience the capacity of observing changes in the progress of the disease which call her judgment into requisition, and which may justify her from pausing in the plan laid down for her guidance, until the physician is sent for, or repeats his visit. Her reasons for the deviation from orders will be listened to by the Doctor, and, without lowering his dignity, a useful hint from an intelligent nurse may be adopted and acted upon, much to the advantage of the patient. From what has been said, the necessity of education and intelligence in the sick nurse can not be doubted.*

EVIL SPEAKING.

ONE night, I remember it well, I received a severe lesson on the sin of evil speaking. Severe I thought it then, and my heart rose in childish anger against him who gave it; but I had not lived long enough in this world to know how much mischief a child's thoughtless talk may do, and how often it happens that talkers run off the straight line of truth. S— did not stand very high in my esteem, and I was about to speak further of her failings of temper. In a few moments my eye caught a look of such calm and steady displeasure, that I stopped short. There was no mistaking the meaning of that dark, speaking eye. It brought the color to my face, and confusion and shame to my heart. I was silent for a few moments, when Joseph John Gurney asked, very gravely:

"Dost thou know any good thing to tell us of her?"

I did not answer, and the question was more seriously asked—

"Think—is there nothing good thou canst tell us of her?"

"Oh, yes, I know some good things; but—" "Would it not have been better, then, to relate those good things, than to have told of that which would lower her in our esteem? Since there is no good to relate, would it not be kinder to be silent on the evil? For charity rejoiceth not in iniquity."

* From "Dewees' Practice of Physic."

INTEMPERANCE AND INSANITY.

DR. R. HILLS, the able and energetic superintendent of the Central Ohio Lunatic Asylum at Columbus, in his report for 1861, says:

Intemperance is a frequent, direct cause of insanity, but I believe it to be much more fearful in its influence in laying broad and deep the foundations of constitutional insanity. Many instances come to light, on close examination, in which even temporary intemperance of the parent has caused constitutional defects in the offspring—sometimes physical, and at other times mental. In one case of insanity represented as *not constitutional*, but believed from its character to be so, it appeared on full investigation that the father had been a very hard drinker from early life, and that one son, although capable of doing business, was of dull intellect; the second was our patient, having become insane at about thirty years of age, and is probably incurable. The third son was demented from an early age, and is now in a county infirmary. The fourth child has epilepsy, and is imbecile. The two oldest are married, having children, some of whom can scarcely hope to escape the penalty in after years.

In another case presenting evidences of constitutional taint, inquiries failed to develop hereditary predisposition. The patient died. In a few months his brother was sent to us, also represented as not hereditary. Further investigations developed the fact, that in the earlier years of the father's married life he was strictly temperate, had four children, all yet remaining healthy and sound. From reverses of fortune he became discouraged and intemperate for some years, having in this period four children, two of whom we now had received into the Asylum; a third one was idiotic, and the fourth epileptic. He then reformed in habits, had three more children, all now grown to maturity, and to this period remaining sound and healthy.

From another county a parallel case came to light—four children born to the parents in a period of intemperance suffering the consequences. The first a daughter grown up and married, having three children before insanity appeared. It then was developed slowly, and without any apparent direct cause. After two or three years it settled into dementia, and she was discharged as incurable. The second one, a daughter also, and married, with two children, was brought to us in a state of acute puerperal mania, and after six months' treatment was discharged recovered, and still remains so after three years' lapse of time. I have little doubt, however, she will relapse at some future period. The third, also a daughter, is an idiot, now mature in years. The fourth died when young, with "fits."

Four children born previous to the period of intemperance, and two since reformation, are all sound and healthy.

When the effects of all stimulant and narcotic agents, such as intoxicating drinks, tobacco, opium, etc., that bewilder with temporary phrensy, or stultify and confuse the mind, or depress and enervate the nervous powers of our curiously wrought structure, are fully explored to their ultimate ends, passing accumulatively from generation to generation, their direct and immediate effects, evil as they may be, will be found sinking into utter insignificance, in comparison.

I do not propose, however, to shiver a Quixotic lance in a vain tilt at these almost universal vices of society, but I have the chivalric courage to declare that I fully believe them to be the principal cause of the undoubted increase in the prevalence of insanity, idiocy, epilepsy, and other manifestations of constitutional defects in the brain and nervous organism. I believe, also, that the day will come when legislative, or some other adequate aid will be successfully invoked to eradicate them.

POVERTY and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honored.

INTERESTING ANNOUNCEMENT.

In the July number of the PHRENOLOGICAL JOURNAL we shall commence the publication of the "Harmony of Phrenology and the Bible." The plan of treating this subject is to give the name and definition of each organ; to state its normal action, and also the results of its *excess* and *deficiency*. In addition to this, we give quotations from the Bible, with chapter and verse, showing that each faculty and passion is recognized, its proper use sanctioned, and its excess or perversion forbidden. It is interesting, indeed almost wonderful, to see how pertinently and fully the Scriptures describe every mental emotion; and the trouble we had in the preparation of it was, that the passages appropriate to each organ were so numerous that we hardly knew which to use and which to decline; and we were forcibly impressed with the fact that human nature and Divine revelation had the same Author, and that Phrenology being only a just reflection of the natural powers of the human mind and disposition, it must necessarily harmonize with the Bible, which portrays human talent and weakness, goodness and depravity, to the very life. The numbers which shall contain the "Harmony of Phrenology and the Bible," will be worth to any student of man and the Bible more than the price of a year's subscription. We hope, therefore, to have, on account of this new feature, many new subscribers beginning with the July number. Every clergyman and every teacher in the land should subscribe for the new volume beginning in July.

A LADY in the town of Gaines, Orleans Co., N. Y., bought, eight years ago, eight acres of old, worn-out land, at less than \$40 per acre. Cropped it two years; then, in November, six years last November, set it out to orchard, at an expense of less than \$200; has cropped it every year since, and realized an annual revenue of \$200, over and above expenses. She recently declined an offer of \$2,500 for the field—will not sell for less than \$3,000. Such a fact proves the profitableness of raising an orchard of fruit trees. There is no building or other improvement on the land, except those mentioned.

There is a pear tree in the town of Gaines, of the Virgalieu variety, the annual crop of which, for the last ten years, has sold in the Albion market for from \$30 to \$45. One thousand such trees would afford a very comfortable revenue.

A strawberry grower in the town of Gaines, last season sold \$50 worth of strawberries, the product of five rods of ground, of the variety called Wilson's Albany.—*Orleans American*.

SCARLET FEVER.

THE editors of the New York *Sun* have done their readers an invaluable service by calling their attention, in a recent number, to the proper treatment of scarlet fever. After giving the general symptoms of the disease, with extensive extracts from the "Hydropathic Encyclopedia" and the "Family Physician," embracing the opinions of many of the most celebrated practitioners of the old school—they say:

"We have presented above various medical authorities from which the Hydropathists or Water-Cure practitioners derive their convictions of the superior efficacy of the water treatment, as also the views of some of their most prominent practitioners, but, lest the reader become confused with the mass of information and opinions given, we append the following simple mode of treatment, which may be regarded as the embodiment of the Water-Cure practice. It is furnished by Dr. Miller, a physician of extended experience in this line of profession, and connected with the New York Hygienic Institute, No. 15 Laight Street."

Dr. Miller advises baths at a temperature of from 65 to 90 deg. Fahr., in proportion to the heat of the patient, cold applications to the head, and warmth to the feet. There is always more or less sore throat, for which cold water applications, even ice, should be made, and plenty of water and ice given to the patient internally. Tepid head baths are also recommended, and to move the bowels, injections of tepid water at from 85 to 90 deg. are given. Where bathing is inconvenient, frequent sponging of the body with cold water has been found highly beneficial. At the commencement of the fever, scarcely any food is required, but after the second or third day the diet should consist of farina, corn-meal gruel, and other light vegetable preparations of like character.

"Drs. Trall and Miller have had an extensive practice for a number of years in fever cases, using always the hydropathic system, and claim to have lost none of their patients, cures having been effected where patients have been given up to die by other physicians, and where not only the disease, but the evil effects of other treatment had to be overcome.

"Those of our readers who have the disease in their households, in course of other treatment, which they do not feel willing lightly to change, will do well to resort to some practitioner holding favorable views toward the water practice, for advice, so that the disease be not allowed to reach a dangerous stage, while the parent is making inquiries and satisfying himself as to the merits of the water mode of treatment. After such advice the parent will be better able to decide about treatment, and prudence dictates that this precaution, at the earliest possible period, should not be neglected. If the parent deems the hydropathic system good, it will work its best effects by early application; if rejected, the inquiries will have resulted in information, but no harm. The following is a list of prominent Water-Cure practitioners in New York and the vicinity:

R. T. Trall, M.D., E. P. Miller, M.D., Miss Ellen Higgins, Physicians; W. W. Wier, M.D., F. R. Jones, M.D., Assistant Physicians, at the New York Hygienic Institute, No. 15 Laight Street, New York.

C. C. Schieferdecker, M.D., 938 Broadway, New York.

A. H. Laidlaw, M.D., 70 West Thirty-eighth Street, New York.

C. H. Shephard, M.D., 63 and 65 Columbia Street, Brooklyn.

Mrs. Eliza De la Vergne, 258 Pacific Street, Brooklyn.

Dr. and Mrs. Lines, 26 South Fourth Street, Williamsburgh.

"We present the above information upon the hydropathic treatment, from a belief that the merits of the system deserve the widest publicity and most thorough investigation."

WHAT THE STAR-SPANGLED BANNER SIGNIFIES.—The following description of the significance of the different parts of the American flag will be interesting to many of our readers. It was written by a member of the committee of the Continental Congress appointed to design a

flag for the young Republic, when the matter was before that body, and recently reproduced by A. B. Street, Esq., in a lecture on the battle of Saratoga.

The stars of the new flag represent the new constellation of States rising in the West. The idea was taken from the constellation Lyra, which in the hand of Orpheus signifies harmony. The blue in the field was taken from the edges of the Covenant's banner in Scotland, significant of the league covenant of the United Colonies against oppression incidentally involving the virtues of vigilance, perseverance, and justice. The stars were disposed of in a circle, symbolizing the perpetuity of the Union: the ring, like the circling serpent of the Egyptians, signifying eternity. The thirteen stripes showed, with the stars, the number of the United Colonies, and denoted the subordination of the States to the Union, as well as equality among themselves. The whole was the blending of the various flags previous to the Union flag—viz: the red flag of the army and the white ones of the floating batteries. The red color, which in Roman days was the signal of defiance, denotes daring, and the white purity.

[As the States increased in number, the stars became so numerous that to arrange them in a circle made them so small as to be indistinct. The proper and lawful way to arrange them now is in the form of one five-pointed star, thus typifying our national motto—*E Pluribus Unum*—of many in one.—Ed. W.-C. J.]

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The fundamental idea upon which the medical practice of this Institute is founded, is the superiority of a thorough and systematic application of Hygiene to the prevalent methods of treating the sick. It is well understood that this sentiment is shared by very many of the most respectable, influential, and educated members of the community, so that the remedial methods adopted simply carry this conviction forward to a practical realization. The measures are such as take the patient back to nature, and invite a more complete sway of all of her laws in the organism; while every circumstance which would conflict therewith is carefully removed. Organic development is the basis of all human powers, the root of all human capability, and when this falters, we must apply the natural remedies.

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Besides ordinary forms of chronic disease, those requiring SURGICAL OPERATIONS, of whatever kind, are also treated. The advice and aid of a professed surgeon, of long and successful practice in New York, is made available in this department—one whose name is throughout the country a sufficient guaranty of scientific and conscientious advice; and one who is conceded to possess consummate skill in the most delicate as well as the gravest operations of his profession.

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Patients visited at their homes, at any place, in Ohio or Indiana. Terms moderate. Address, by letter or telegraph,
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"NOT THE HALF HAS BEEN TOLD US."

DOUBTLESS there are many persons who read the WATER-CURE JOURNAL, and in doing so look our advertisements over, who question, in some form, the exactness of our statements in respect to "Our Home," its location, facilities for treatment, and our success as medical practitioners. It would be wonderful if it were not so, for the education of the People has been in directions exactly opposite to those to which we are calling Public attention, and it is a habit with a large proportion of them to distrust anything which to them is *new*, especially if it purports to be superior to that which, to them, is old, and with which they are particularly familiar.

Nearly the entire population of the United States has been trained and educated into a belief that diseases are to be only successfully treated by drug medication. Now we who have under conduct and management a very large Health Establishment, where no medicines are ever given, and where the Hygienic Treatment is applied in a way so novel and peculiar as to constitute a System by itself, standing out in bold relief, and in strong contrast to that which generally obtains elsewhere, are not surprised that persons should feel that in making statements clearly within the facts of the case, we are drawing upon our imaginations. We take the liberty, however, to astonish such doubters, perhaps more than they have ever, as yet, been astonished by anything we have heretofore said, by the additional statement that, not only have we never overstated the truth, or exaggerated the facts of the case as pertaining to our Institution and our success in treating diseases under our methods, but that all we have said has been clearly within the line of the strictest veracity. Persons are all the while coming to us, who, after having been with us a little while, voluntarily say of the Establishment and of our methods of conducting it, and of our success in treating invalids, what stands at the head of this article—"NOT THE HALF HAS BEEN TOLD US."

Our locality is so beautiful and so well adapted to the purposes we have in view, that we never yet have found a person who has read our description of it, who has not confirmed all that we have said in regard to it. It is one of the most beautiful places in the world.

In regard to the Establishment proper, the building, the accommodations and arrangements exceed the expectations of those who come to us. In respect to our internal management, the neatness of the house, the order, system, general plan of housekeeping, and manner of relating ourselves to our guests, are, of course, by far, praised than criticised. In no department do we get more encomiums than in our culinary department, our guests expressing their surprise at the variety and abundance of healthfully prepared foods which are served up to them.

In respect to the combination of agencies which we use for the treatment of our sick and invalid guests, and the comprehensiveness of their application, we have never yet had a complaint made; and, as we have always said, that so far as we know anything about the manner or way in which other Health Institutions are conducted, ours is different from them, being elaborated upon a plan entirely our own; we most cordially invite persons who are traveling to visit us, offering them every possible facility for a personal inspection of the Institution and its internal polity, assuring them that we are always happy to give all the information we can as to what we consider to be the true methods of treating human diseases. We believe—and we do not wish to be considered as occupying a hostile position, or cherishing unfriendly feelings towards others who may question the correctness of our belief—that under the most earnest thought, and the largest faith of which we have been capable, and the widest practical application of means which have been at our disposal, we have found a way or method of treating the sick, which, on the whole, may be characterized as unlike, and essentially different from, that of any other Water-Cure, Medical Hospital, Health Establishment, or Hygienic Infirmary in the world; and we take it upon us to say, not that our Institution is superior to any other, for that is a matter about which others are entitled to an opinion as well as ourselves, but that it is essentially different from any other that does now exist or ever has existed; and that, in our judgment, our very great success in restoring the sick to health, lies within that range of effort wherein we are different from other Institutions. It is known to everybody who knows anything about us that, as respects the practical application of Hygienic means for the treatment of disease, we have always occupied an advanced position, which, until two or three of the later years of our practice, has subjected us to much obloquy. Years ago, how many women refused to come to our establishment because our ladies wore the American costume! Now they come because *they can* wear it. How many sick gluttons would not come near us, because they were told that we starved our patients to death! Now they come, because they feel that we shall watch their morbid conditions in this respect. How many good people were scared away from us, because it was said of us that we were infidels, irreligious, and no better than we should be. Now they come, because we make religion the basis of all our actions. How many persons were kept away from us, because it was said that the reason why we gave no medicines was, that we did not know enough of their nature to dare to administer them, our ignorance being such, that, should we give them, we would be more likely to kill than to cure our patients. Now they recognize us as scientific.

We could scarcely think of an objection that could be raised against us that was not raised, and for the time

being had the effect designed by those who offered it; but we, being perfectly certain that we were right, and that in the end we could impress candid and right-minded people with our ideas, chose to remain under popular odium, and to be true to our principles, rather than to be relieved of such odium and be false to our convictions, and God has blessed us for so doing. Steadily we have gone on, gaining wisdom and strength, adding to our means for applying our principles in the largest measure, so that to-day we can come before the public, safely affirming that we are the advocates of a plan of treating disease different from that anywhere else put in operation, and that we are in the use of the largest possible facilities for its exemplification. If, then, the sick, who may read this notice of us, shall have any desire to come to "Our Home," and seek their restoration to health, they may rest assured that they will find whatever we say of ourselves to be true, and that we are determined to carry out our ideas, and develop our system of treatment, so as that the more skeptical shall be compelled to admit its significance and utility.

Should any persons, upon reading this abstract of our Establishment, and the principles upon which it is conducted, feel that they would like to know more about us, we respectfully suggest that circulars of our institution be sent for, which will give a knowledge of our doings in detail; and also that applications be made for copies of the *Health Journal*, which our physicians edit. This is a monthly paper of sixteen pages, entitled

The Laws of Life,

published in Dansville by M. W. SIMMONS & Co., and edited by Dr. AUSTIN, assisted by Dr. JACKSON. Its price is 80 cts. a year to single subscribers, with very liberal reduction to clubs. Each number contains besides able articles from its editor, a Lecture on some subject or topic bearing on Health or the Treatment of Disease, by Dr. JACKSON. These give to the Journal great originality, and make it particularly interesting. "Notes of Practice," by Dr. Hurd, also appear in each number. Specimen copies will be sent to those who will ask for them. All orders should be addressed to the publishers. This Journal is having a very large circulation, and is doing great good. To show how it is received, we will state that in one city a gentleman has obtained over 400 subscribers this year. It circulates in all the loyal States, and in Canada.

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LETTERS.—Correspondence, for tracts, circulars, advice, or information, should be addressed to JAMES C. JACKSON, M.D., Miss HARRIET N. AUSTIN, M.D., or F. WILSON HURD, M.D., and should contain stamps to prepay answers.

POST-OFFICE.—Our address is, "Our Home, Dansville, Livingston Co., N. Y."

Respectfully,
F. WILSON HURD, M.D.,
Examining and House Physician for "Our Home,"
F. WILSON HURD, M.D.,
GILES E. JACKSON, } Proprietors.
HARRIET N. AUSTIN, M.D., }

GRANITE STATE WATER-CURE, HILL, N. H.

The undersigned, patients of the Granite State Water-Cure, believing this establishment to be based and conducted on correct principles, and to be one of the best establishments in the land for invalids who desire first of all to be healed of their diseases, take pleasure in recommending it to public favor, believing that the sick may derive more benefit here for expenses incurred than at most other establishments of the kind. In the ability and faithfulness of its physicians we have the utmost confidence.

W. D. Taylor,
Amos Taylor,
Mark H. Washburn,
Ebenezer J. Carr,
Abiel Robinson,
Miss S. M. Davis,
Miss Louie Herrick,
J. A. Robertson,
James M. Henry,
P. C. Shaw.

The undersigned, having been patients at other cures, and at one of the most celebrated in the country, whose physicians boast of having the largest and best conducted Cure in the United States, and the most thoroughly hygienic establishment in the world, and one that "differs not only widely but essentially from any other establishment in existence, in its methods of treating the sick," we beg to say that *this cure* also differs from any other institution we know of in these same particulars, and in many others, and that the differences are greatly in favor of this institution compared with any with which we are acquainted.

1st. We know of no establishment more thoroughly hygienic in both its dietary and its treatment.

2d. More is given for the money paid than at any institution with which we are acquainted.

3d. This institution is so conducted as to favor those of moderate means more than any other we know of, so that patients may often stay here twice as long as at some of the more pretending establishments, for the same money, and often thereby secure a cure when they would otherwise fail.

4th. This establishment is not large, having a capacity only for about thirty patients. Therefore the physicians, who are kind and faithful, as well as skillful, can give more personal attention to their patients, which we regard as an important item.

We therefore recommend all the sick and suffering, who have *restoration to health* as their prime object, to this institution, as *the place* where they will be likely to secure the end they are seeking.
J. A. ROBERTSON,
W. D. TAYLOR.

The undersigned, neighbors to Dr. Vail and the Granite State Water-Cure, having had an opportunity to witness, for several years past, the operations of this establishment, and the effect of its treatment upon patients who have resorted hither, take pleasure in stating, that the results in many cases have in our judgment been remarkable, and that many important cures have been effected; and that all persons who desire to try this system, will find in the physicians of this establishment persons in whose integrity and skill they may place implicit confidence.

J. T. Parker,
John W. Eaton,
Clint. Blake,
A. Blake,
Persons C. Shaw,
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Address for circulars and more particular information, inclosing stamp, either of the physicians of the establishment.

W. T. VAIL, M.D., } Physicians.
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